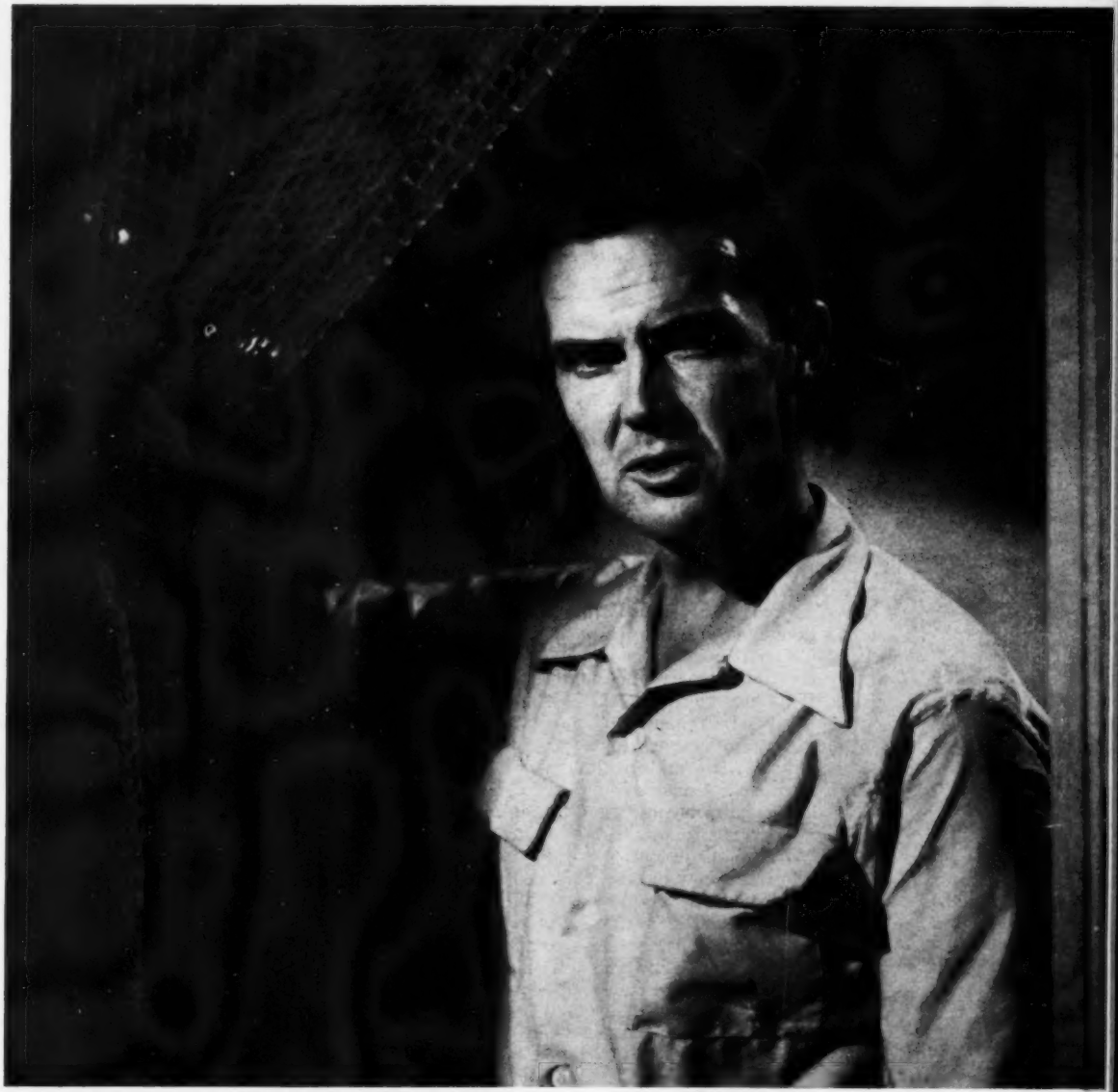
JUL 23 1951

# PRESBYTERIAN LIFE



July 21, 1951

Rodger Perkins and the *Arautino*
(see page 13)

Vol. 4, No. 15

## Young Man with the "Old, Old Story"

## The Best Is Yet To Be

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# Ghosts in My Study

FIVE GHOSTS haunt my study each time I prepare a sermon.

Number one hovers at my shoulder and whispers: "I'm the Pulpit Committee that might be on hand from that desirable suburban church. Better sling a little Shakespeare. Put in a bit of Barth, a sampling of Spinoza, a pinch of Picasso. Speak of T. S. Eliot as if you knew him personally. And that thing you got out of *Reader's Digest*—don't say you read it there. It's a reprint from *The New York Times*. Introduce it thus: '*The New York Times* stated recently—.' That'll knock 'em. Better rehearse that closing passage. Use the thing you heard the Scotsman give. It's over everybody's head but it sounds good."

Number two, a fat, complacent ectoplasm with a lodge emblem on his watch chain, sprawls in an easy chair and pares his nails as he talks. "Better go easy about those punchboards. Don't want to offend anybody. After all, a good many of us play 'em and—just as a hint—our contributions help pay your salary."

Number three is a nervous ghost who can't stand still. He paces anxiously to and fro, consulting his watch frequently and pausing now and then to peer out the window. "You shouldn't be here. C'mon, put off this preparation until later in the week. Boy, what a nice day it is! Ideal for golf. Perfect day to run into the city and see a show. C'mon, put away the books."

Number four is young. He has discarded the traditional ghostly garb in favor of T-shirt and overalls. When he talks, he sways as if in time to some syncopated rhythm. "Didn't see me there last Sunday, did ya, huh? Egg-brain! What a lousy sermon that was week before last. Dry as bones. Not a joke in the whole thing. Repentance. Forgiveness. The Prodigal's old man waiting like a square for silly Cecil to come home. Gotta make 'em more hep than that if you wanna see me there."

Number five startles me. He looks just like me. When he talks, it's like hearing a play-back of myself on a wire-recorder. "Hard going today? Nothing in the barrel? Relax. Tell them about yourself: 'Now when I was in seminary'; 'When I was a chaplain'; 'In my first pastorate'; 'Once, when I was talking with Mr. Ingot, the great steel tycoon'—there you are. String them together and you've got your sermon."

The ghosts are disturbing. But I wait for the flesh-and-blood figures which come through my study door and fill the room: the little old woman whose home has been sold for taxes; the young couple whose baby will never be any older; the boy who is trying to decide on his life's work; the alcoholic who is struggling to make good; the man whose sin has found him out—they will come in, as they always have, and say, "Preach to us, preacher; preach to us."

THEN, with the help of God, I will banish the ghosts, and give these people as much of the truth as I am able.

—GEORGE L. KRESS
*Presbyterian Church,*
*Belle Vernon, Pa.*

# THE SOUNDING BOARD

## 'Presbyterian Facts'

« My congratulations to a very fine magazine! The issue of May 26, 1951, has prompted this letter. Many thanks for the feature, "Presbyterian Facts." It is so very informative and such worthwhile reading, it should be in the hands of every Presbyterian.

As a church school teacher I was particularly interested in the pages on Christian Education, which I sincerely believe should be a . . . dominant phase of our everyday lives, youth and adults alike. . . . —MRS. LESTER BAUSER
*Northport, N. Y.*

## Room for Seminarians at Lincoln

« Much concern was expressed at the meeting of the General Assembly in Cincinnati about Presbyterian candidates for the ministry who are unable to enter seminaries this fall. Some of these may not know that Lincoln Seminary is a Presbyterian seminary and opens its doors to students of all races. This information may help some who are unable to enter other seminaries because of lack of space. Those interested should write immediately to the Theological Seminary, Lincoln University, Pennsylvania. We would have room for ten or twelve students.

—ANDREW E. MURRAY
*Dean of the Seminary*
*Lincoln University, Pa.*

## Thank you, But—

« Dr. Griswold's article, "Thank You, Fred Waring," *(P.L., June 9)* was interesting and timely. It should be noted, however, that all ministers are not equally anxious to thank Mr. Waring for his excellent TV show. It is a hindrance to the Sunday evening programs of the Church. Too many people want to "stay home and watch Fred Waring."

—ALVIN DUANE SMITH
*Pastor, Overbrook Presbyterian Church*
*Philadelphia, Pa.*

## 'Spectators Anonymous'

« . . . Important as I feel medicine, my profession, is I realize the greatest needs of the world are moral and spiritual. It seems strange, doesn't it, that so few of us decide on a career to set the world in order morally and ethically instead of

**Father of Six**

« Whatever P. L. says about me ("Inter-Church Leader Is New Vice-Moderator," *P. L., June 9, p. 18*), never forget this family. I am enclosing a picture *(see cut)* just for proof. The back row, left to right reads as follows: David, Ruth (senior at Wooster), Paul (sophomore at Princeton), Richard (Princeton graduate and medical student at Cornell); front row: Dad, Mary, Ruth Willa (the wonderful wife and mother); and in front is young John (five and a half, he insists, and a kindergartener). Dave is a junior in high school and Mary is a freshman. . . . I thought that (this) . . . ought to be mentioned in anything people say about me, for my family especially has been one of my chief bringers-up. . . . —ELMER G. HOMRIGHAUSEN
*Princeton, N. J.*


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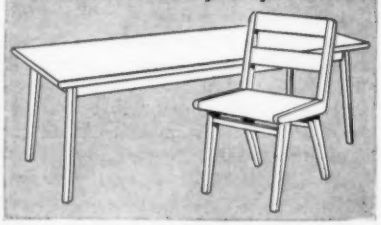

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pursuing a less urgent and more materialistic course? I would like opinions on how a handful of mature men and women could (during their spare time) accomplish "the greatest good for the greatest number" in a field where the Christian ethic needs to be applied. Would it be in trying to work for Protestant unity, cleaning up crime and penal institutions, destroying race prejudice, taking profits and paganism out of funerals, or putting religious people in political office? What keeps half the population from joining church and another quarter from attending? Most of us have been spectators too long. I would like to see a lay Protestant group of Spectators Anonymous to work on some of these problems. I'm wondering how many people have similar feelings. . . . We are hoping to start a group here with a nucleus in our church, and we can use all the help you can give us.

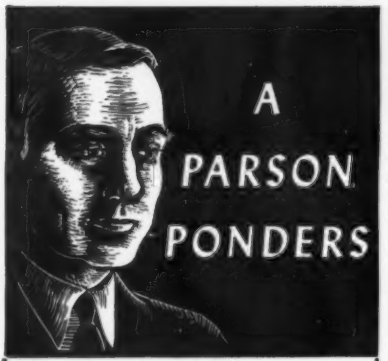
—SPECTATOR ANONYMOUS
*Charter Member*

## 'Beggar On Our Doorstep'

« It was with a great deal of interest that I read the article concerning Westminster Foundation activities across our nation in a recent issue of our magazine. ("Beggar On Our Doorstep," *P.L., June 9.)* It was with no little chagrin that we saw the picture of the former location of the activities of this important work at the University of Oklahoma, and it is with great joy that I tell you that these facilities have been supplanted by a modern, attractive, commodious plant as of June 3rd, when we were happy to participate in the dedication services. . . . These facilities are part of the new First Presbyterian Church building. Thus far our church members across the Synod have made it possible for us to contribute $60,000 to this project at Norman, and we are now gathering a similar sum for a companion development at Stillwater for the work at Oklahoma A & M College.

Some of our constituents who rather held back with their gifts are now happily launching into the campaign since they see the material evidence of this great project which has been in the planning stage so long. We hope you will sound abroad this word of encouragement to all similar groups endeavoring to provide facilities for a challenging program to our young people in these trying days, and by all means keep up your accurate and disturbing reports on the needs and opportunities of Christ's work through us. —C. RALSTON SMITH
*President, Board of Directors*
*Westminster Foundation*
*Synod of Oklahoma*

*See "Something Is Being Added" on page 25.* —THE EDITORS.

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***"More than a Business—an Institution"***

**The exchange of** letters between the General Assemblies of the U.S.A. and U.S. Churches, *(page 7)*, is a high water mark in this period of getting acquainted or rather reacquainted, prior to what many hope will soon be organic reunion.

*The Presbyterian Outlook*, independent journal of the Presbyterian Church in the U.S., comments editorially, "No one in the Assembly could fail to sense what seemed to be the tides of the Spirit moving us on toward the Presbyterian reunion which has been the object of countless prayers for generations. No one without a heart of stone can fail to be touched to his depth by the genuine petition unanimously adopted by the U.S.A. Assembly and forwarded to us. In the same way, it is equally moving to see the reply adopted by our Assembly and authorized to be sent, together with the U.S.A. letter, to every one of our ministers and Sessions."

* * * * *

**Add to the record** of Presbyterian Church correspondence also the message from the General Assembly of the Presbyterian Church of Korea:

*Pusan, Korea,*
*June 5, 1951*

To the Moderator of the General Assembly of the Northern Presbyterian Church of America:

We pray that the grace and blessing of Jesus Christ our Lord may be with you and your Assembly.

We are always grateful to you for the help you have been rendering to us. Our churches and the General Assembly of the Korean Church were established through the efforts of the Foreign Mission Board of your Church. We are especially grateful to you for your unceasing prayers and unlimited material help you have given to our churches in time of war in Korea. The members of our Assembly were delighted to receive your telegram and are grateful for the promise you have given us of help in preaching the Gospel and relief work. Many of our churches were destroyed and our ministers and Christians have been killed in this conflict.

We certainly need help more than at any time in the history of our Church. We do not know how to express our feelings for the help you are rendering this country of ours. We will try to show our appreciation by rebuilding our churches and carrying on the reconstruction work of the country with the help and blessing of God.

Sincerely yours,

The Members of the General Assembly of the Presbyterian Church in Korea

# PRESBYTERIAN LIFE

A JOURNAL OF PROTESTANT CHRISTIANITY

The Presbyterian


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## SHOP TALK

In his article about older people, "The Best Is Yet to Be," pastor **Leonard Odiorne** of Westminster Presbyterian Church, Portland, Oregon points out that the poet Robert Browning has often been criticized for writing his famous lines glorifying old age—

*Grow old along with me,*
*The best is yet to be,*
*The last of life for which the first was made.*

—while he himself was only fifty-two. As can be seen from his picture, Pastor Odiorne himself has a long time to go before he can start drawing retirement. He must have felt a kinship with poet Browning when, after he had preached a sermon on old age, he overheard this remark in the vestibule of the church: "I'd like to hear what the minister says on this subject forty years from now when he's twice as old—but I won't be around."

**Leonard Odiorne**

**But though Mr. Odiorne is only forty-three,** we believe readers will agree he possesses remarkable insights into the feelings and capabilities of persons of advanced age. His article is good reading for younger people too, for it will help them to appreciate the qualities of mind and spirit which come only with the accumulated experience of many years.

**We first learned about Mr. Odiorne's interest in older people** through a letter from a layman in Portland's Westminster Church who described himself as "in the sunset of life" and told us of his pastor's rare understanding of people of advanced age.

### THE COVER

"From the moment he entered the house of his friend,—he knew . . . There was nothing to be done. The nearest doctor was sixty miles to the east—four days by cart." The cover shows the tragic moment when missionary Rodger Perkins determined to get an airplane for his mission in Brazil.

Perkins had to struggle to get his plane, but now enjoys the reward of an expansion of all mission services in Brazil.

### IN THE NEXT ISSUE

**Dr. Will Mayo,** famed surgeon at the Mayo Clinic, was known to have urged prayer as part of the treatment of illness. The dramatic incident which banished Dr. Mayo's early skepticism on this point will be revealed in an article.

When Japanese, Filipinos, Americans, Siamese, and Burmese can live and work together in harmony, it's something to publish an article about. A story will tell how this polygot group, members of a **Work Camp in Thailand,** built a rice-granary for a rural village.

International tensions, the United Nations, social legislation, morals in the United States, inter-racial relations—all are problems on which the Christian Gospel has a definite bearing. **The recommendations of the Presbyterian Church in the U.S.A. on these vexed questions,** will be published in the next issue.

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## Gehazi and Ourselves

THIS is the story of Gehazi, told in the fifth chapter of Second Kings. It begins in the land of Syria where Naaman, a great and popular general and idol of the king, comes home in despair. He bears the mark of death, for he has become a leper.

Naaman was evidently a very kind man, for a slave maid from Israel is moved with deep sympathy and tells her mistress that there is a prophet in Israel who can heal her master. Word of this reached the king.

A royal caravan leaves for the land of Israel with rich gifts and a letter to Israel's king, asking for the healing of Syria's great general. The king of Israel is in great consternation, for he suspects a plot to create a pretext for attacking Israel. But Elisha the prophet sends word to the king to send the Syrian to him. This pagan is to learn that there is a God in Israel superior to all gods.

When the Syrian reaches the prophet's dwelling, he finds no reception planned in his honor. He receives only the simple message that he is to bathe seven times in the Jordan River. Reluctantly he stoops to washing in the muddy waters of the Jordan, so inferior to the rivers of his homeland. He obeys the word of the prophet and finds himself healed.

Now the Syrian is filled with gratitude. The prophet might seem modest and unpretentious, but his God is the God of power, the only God worthy of worship and loyalty. Naaman wishes to reward the prophet with elaborate gifts; but Elisha has but one purpose, to lead this Syrian to revere and serve the God of Israel whose favor cannot be bought and who demands true worship and obedience to his righteous laws. So the prophet declares, "As Jehovah liveth, before whom I stand, I will receive none." Again and again he refuses any gift. This was a great missionary opportunity and the new convert must learn that neither God nor his prophet can be bought with gifts.

Naaman starts home with deep gratitude and reverence and with the purpose to worship only this true God even in Syria. But Gehazi has his own idea about what Elisha, whose companion and trusted helper he was, should have done. Why not take advantage of this Syrian's offer of gifts? So he secretly rushes after Naaman's caravan and catching up with it announces, "My master, the prophet, has changed his mind, he would like to have money and garments for two needy prophets." Gladly Naaman gave Gehazi more than he asked, and continued his journey.

Now what thoughts and feelings must have surged through the mind of this Syrian? Elisha had changed his mind. He would accept gifts in return for the miracle of healing. And what about this God of the prophet? Could not he, too, be bought? Why should he worship a wavering God whose prophet proclaimed such high motives and then went back on his standards? Gehazi had undone all that the missionary-minded prophet had sought to do. He had misrepresented his master and his God.

What about ourselves? Think of our Christian privileges and obligations. We are servants of Jesus Christ, sent to represent him. He said that we are to be the salt of the earth. Have we lost our saltness?"

Jesus taught the great motive of love, love for our neighbors, even for our enemies. Are we telling the world that he has changed his mind? Jesus's great purpose was the salvation of the world. Are we by our indifference and selfishness saying that he has changed his mind? Jesus said that character is more important than material gain. Are we saying that he has changed his mind? Are we representing or misrepresenting our Lord?

**Prayer:** God of forgiveness, pardon our misrepresenting our Lord, for the words spoken that have not reflected his love and purpose and ideals, and for conduct inconsistent with our profession of loyalty to him. Enable us to be good witnesses for him in the world. Amen.

### Scripture Readings

First Day—II Kings 5:1-7. A Syrian general sent for healing.
Second Day—II Kings 5:8-14. A prophet in Israel.
Third Day—II Kings 5:15-19. A grateful and believing Syrian.
Fourth Day—II Kings 5:20-27. A despicable servant.
Fifth Day—Matthew 5:13-16. The Christian's obligation.
Sixth Day—Matthew 28:16-20. A call to the Church.
Seventh Day—Galatians 2:11-16. Misrepresenting the Gospel.
Eighth Day—Acts 4:13-22. Faithful waitnesses.
Ninth Day—Ezekiel 33:1-9. Faithful Watchman.
Tenth Day—Amos 5:10-15. A people who despised God.
Eleventh Day—Matthew 5:43-48. The duty of loving others.
Twelfth Day—Hebrews 12:1, 2. The Christian's example.
Thirteenth Day—Matthew 16:24-27. Duty above self.
Fourteenth Day—Romans 12:9-21. A standard for Christians.

—PARK HAYS MILLER

## TO THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES

Dear Brethren:

The 163rd General Assembly of the Presbyterian Church in the United States of America, meeting in a time filled with uncertainty and concern, sends to you, our brothers and sisters in the Presbyterian Church in the United States, our love and the assurance of our prayers. It is our hope that this message to you will be given not only to your General Assembly but also to your presbyteries and congregations. We covet a reply that may be given to our presbyteries and congregations, since our General Assembly shall have adjourned before your own convenes.

For many years we were one united Church, worshiping and praying and working together for the conversion of our nation and world. We celebrate next year one hundred and fifty years of home missions effort to bring America to Christ. It is fitting that we celebrate together for we have wrought together.

This is the ninetieth anniversary of the tragic General Assembly when our fathers were separated to go their own way and to witness that division which, while healed in the nation we both love, has not been healed in the Church we love even more. Our fathers have long ago found themselves one in the Church Triumphant in heaven.

During that General Assembly of 1861 and the years which have followed, some words have been spoken, articles written, charges made, and resolutions adopted which have not been worthy of our Lord Jesus Christ or his servants. Believing that before reconciliation can be had there must be forgiveness, we, therefore, as a General Assembly, humbly ask forgiveness of you for whatever we as a church or whatever our people have done which has been unworthy of our Savior or which has wounded you, our brethren (St. Matthew 5:23, 24).

In the long years which have intervened since our house was divided, misunderstandings have developed. We, therefore, wish to bear this word of testimony to you. As a church we hold the same Confession of Faith and we held the same Confession during the years we were together. We desire no reunion with any church that does not confess Jesus Christ as Lord, as set forth in our common Confession and in the historic creeds of the Christian Church, and as revealed in the Word of God.

We wish also to affirm clearly that for us Jesus Christ is the sole Head of the Church. We, with you, rejoice in common love for and loyalty to our nation, but we give our supreme loyalty as Christians to no earthly order but to Jesus Christ and to that Kingdom over which he rules as king. The following article was added to our ordination and installation service for ministers by the General Assembly of 1950:

"Do you believe in one God, Son and Holy Spirit—and do you confess anew the Lord Jesus Christ as our Savior and Lord, and acknowledge him Head over all things to the Church, which is his body?"

As a church we have enjoyed these recent years of following with you. Over 1,700 of our churches and over 250,000 of our people are in the states where your 3,600 churches and 700,000 people are located. We are confident of your Christian fairness and have come to think of a possible reunion, not in terms of one church "swallowing" the other, but in terms of each having more room in which to expand. We want no superimposing of one church on the other. We like to picture our coming together as two seas being joined. We believe that the ocean currents which ultimately will bring us together are those of the living God, the love and prayer of Christ, the wisdom and power of the Holy Spirit, the need of the world for the Gospel, and our common brotherhood.

We welcome the United Presbyterian Church as a prospective partner in our reunion plans. We know the United Presbyterians as splendid Christian neighbors and friends. We are glad to be engaged with you and with them in a special program of acquaintanceship and fellowship during this five-year period. We trust that the way will now be open for all three of us to develop further the Plan of Reunion. We hope and pray that God's healing, reconciling love will then lead us together to the House of our God and to the church of our fathers where we shall find in each other an answer to our Blessed Savior's prayer that we might all be one.

/s/ HARRISON RAY ANDERSON, *Moderator*
/s/ HENRY BARRACLOUGH, *Recording Clerk*
/s/ RALPH WALDO LLOYD, *Chairman, Permanent Commission on Inter-Church Relations*

Cincinnati, Ohio
May 30, 1951 *(Seal)*

## TO THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

Dear Brethren:

The 91st General Assembly of the Presbyterian Church in the U. S. has been deeply touched by the genuinely Christian communication which you addressed to us from Cincinnati, Ohio, May 30, 1951. We acknowledge this message by sending our love and assurance of our prayers to you, our brothers and sisters in Christ.

We, like yourselves, are the children of fathers who did what they thought was right in the tragic days when our nation and our Church were both rent asunder. We rejoice that the nation is long since one in fact; and, we believe that there is now more genuine understanding between the two parts of the divided Church than at any previous time since 1861. We thank God for the ever-stronger ties which bind us together in Christ Jesus.

We acknowledge that from our side during 1861 and in the years which followed, some words have been spoken, articles written, charges made, and resolutions adopted which have not been worthy of our Lord Jesus Christ or his servants. We freely grant the forgiveness you beg in this respect and humbly ask you to forgive us for whatever our Assembly or our people have done which was unworthy of our dear Lord, or which has wounded you, our brethren in the same Lord.

We feel that the five-year period now being devoted to a special program of acquaintanceship and fellowship is richly rewarding to us all. We are most happy to have our brethren of the United Presbyterian Church working with us in this program. During the past year our beloved moderator, Dr. B. R. Lacy, Jr., was cordially received in many parts of your Assembly. At the same time your distinguished Moderator, Dr. Hugh I. Evans, was a blessing to large numbers of our people. We hope Dr. H. Ray Anderson and Mr. W. Kyle George, the present Moderator of the United Presbyterian Church, may visit often in the South during their term in office. We are convinced that acquaintance on both sides is essential to any real reunion of our churches. May God guide us all, and have his own way in perfecting the plans now being made for which so many of us entertain high and prayerful hopes.

Without reservations, and with great rejoicing in our hearts for your fellowship in the Gospel, we greet you as our brethren in Christ.

/s/ J. ROSS MCCAIN, *Moderator*
/s/ E. C. SCOTT, *Stated Clerk*

Orlando, Fla.,
June 11, 1951

# "The Best Is Yet To Be . . ."

**In these days of longer life and better health, the poet Browning's view of old age as the most rewarding part of life begins to make sense**

By LEONARD ODIORNE

THERE ARE SOME PEOPLE who say: "It's nothing but poetry," meaning those lines of Browning which invite you to

*Grow old along with me*
*The best is yet to be*
*The last of life for which the first was made.*

"It isn't true," these people declare. "Old age is not to be anticipated. It is dull. Your eyesight is bad. Your joints are stiff. Your friends die. The one you loved most is taken from your presence. No, Browning wrote that poem when he was about fifty-two years of age with the vigor of life still in him. Then he didn't know what it felt like to be waited on day in and day out. He had not yet lost his appetite so that everything tasted about the same. He had never worried whether the money saved during a lifetime would be sufficient. Would he have written those lines at seventy-seven?"

You, no doubt know, as well as I, of some people who feel just that way about it. They speak out of their own experience. The burden of the years seems to be more than they can carry.

And yet we hear the psalmist thank God for those who can still "bear fruit when they are old." And we have seen people like that, too—people who are bearing the rich, ripe fruit of spiritual maturity. We cannot help wondering how we, too, could be that way when we are old.

Let us begin by recognizing some of the temptations of age. For just as youth brings with it some peril, so likewise does age bring its hazards.

One of these temptations is for older people to imagine that they are older than they actually are. The retirement age was once reached at the age of sixty-five. But that figure, in many vocations, is now being advanced, as it should be. The average duration of life at the time of Christ was twenty-seven years. By 1800 it had increased to thirty-five; in 1900 it was fifty years. Now in 1951 it is sixty-seven years for men, almost seventy for women, and going still higher. All of which means that people are living longer.

AND WE SHOULD BE proud of our years. Once when three women entered a crowded bus a man arose and said, "I'll give my seat to the oldest woman." He finally sat down, as each one of the women waited for the others to take advantage of his offer. It is just downright silly, when you think of it, to be ashamed of something over which we have no control—the number of years that have elapsed since we were born.

In St. Petersburg, Florida, Bob Singer was watching a baseball game played by the Three-Quarter-Century Club, all men seventy-five or over. He said to an eighty-three-year-old shortstop, "You play wonderful ball for your age." The octogenarian chuckled, "It isn't how old you are, it's how you're old!"

But others find it difficult to control the imagination. Their fears are so much worse than the facts. Some imagine that people no longer want them about and are always ready to believe that their present illness is their last. They are fond of quoting Job: "Man is born unto trouble as the sparks fly upward."

Do you find it difficult to express your faith when it seems no trouble at all to imagine the worst? In this regard some of us are like the lady who was making her first trip across the ocean. Out in the midst of a dangerous storm she hurried to the captain and asked whether the ship would survive. The captain, a pious man, said, "Have no fear, Madam, I have just lifted a prayer to Almighty God asking him to take care of us." And then the lady replied, still more fearful, "Oh, is it as bad as that?"

But don't think this happens only to the women. Bernardine Kielty, editor of the *Book-of-the-Month Club News*, tells about some men who don't know what to do with themselves when they retire from business. One of them put it like this: "I get up early, read the obituary column, and if my name isn't there, I go back to bed."

MOREOVER, on the part of some there is a stronger tendency to criticize when

the years come on apace. They are irritated by the manner in which younger people do things. They are impatient with others who seemingly do not have to work as hard as they did forty or fifty years ago.

Now to guard against these temptations, older people need to take inventory of their dispositions, deepen their feelings of appreciation and cultivate a sense of humor.

A PERSONALITY check-up is more important for a person seventy-five than for one nineteen. Ask yourself: Am I boresome? Do I spend too much time talking about the past? Do I ramble in a tiresome manner? Do I monopolize conversations? Have I made any new friends after seventy? Am I ready to take risks occasionally?

Now these are the qualities—appreciation and humor—which will defeat that old devil, self-pity. Pray often that prayer of Ben Ray Redman:

*Let age be gracious, or let death*
*come soon;*
*Why hate at evening what one loved*
*at noon?*

Get out your copy of *Alice in Wonderland* and read the delightful poem which begins:

*"You are old, Father William," the*
*young man said,*
*"And your hair has become very*
*white,*
*And yet you incessantly stand on your*
*head,*
*Do you think at your age it is right?"*

*"In my youth," Father William replied*
*to his son,*
*"I feared it might injure the brain,*
*But now I am perfectly sure I have*
*none*
*Why I do it again and again."*

That's an invaluable mood—a bit of laughter at one's infirmities and not a trace of self-pity. You can draw strength from the prayer which the little boy said when he heard that his grandfather was retiring from business. The boy, wiser than he knew, wrote to him, saying: "I have prayed God that he would keep you alive now that you have retired."

Mature years mean living with limitations, as this bit of verse by Ethel Romig Fuller suggests:

*When I was young my slippers were*
*red:*
*I could kick way over my head.*
*When I grew up my slippers were*
*white:*
*I could dance all through the night.*
*Now I am old, my slippers are black:*
*I walk to the corner, and I walk back.*

Older people are not expected to bear the same kind of fruit that youth does; and if there is frank recognition of the limitations that come with age, living is made easier and happier. How to cooperate with the inevitable is an art older people must learn.

The psalmist went so far as to say, "It is good for me to have been in trouble." In these times of trouble we learn how many friends we have. And we learn what kind of stuff we are really made of. The photographer must go into a dark room to develop his sensitive film. So likewise, character is developed in the nighttime. We cannot have courage unless there is peril. We cannot have sympathy without suffering. There would be no starlight unless there were darkness.

J. Greer Hibben, former president of Princeton, once said, "Education is the ability to meet life's situations." The writer knows several persons over seventy-five who must have graduated with honors, because they have demonstrated that they know how to handle loneliness and the loss of a loved one. Bacon knew of this loneliness when he wrote: "A man dies as often as he loses a friend." But all of us must face such loss with courage and with faith. And a man lives anew as often as he gains a friend. Making new friends need not be a matter of age.

IN Washington Irving's *Sketch Book* there is something said about women which is true also of men—especially of older men and older women: "There is in every woman's heart a spark of heavenly fire which lies dormant in the broad daylight of prosperity but which kindles up and beams and blazes in the dark hour of adversity." That is another way in which some still bear fruit when they are old.

Walking toward the sunset can be meaningful and beautiful. These later years constitute too long a period to be spoken of as twilight. It is rather late afternoon. And that is a fine time of day.

SOME of the glamorous advertisements in the magazines may make you wish that you were young again, but there is one advertisement which you can read with serenity. It is an advertisement for Westclox's clocks. In large bold letters the advertisement claims of these clocks: "Utterly devoid of temperament and tantrums, they just go quietly about their business of telling the truth year after year."

You see, they also serve who only stand and wait. Older people, like clocks, can be of immeasurable worth just by bearing witness to what they have learned about life. This old world of ours needs poise. It needs peace of mind. Younger people cannot give us demonstrations of these things. Older folks are the ones who can show us the way in that. They are the people who know best that, "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength" (Isaiah 30:15). From experience, they can testify that "A merry heart doeth good like a medicine; but a broken spirit drieth the bones" (Proverbs 17:22).

MOST older people cannot maintain the pace of Bernard Baruch or Winston Churchill or Grandma Moses or Toscanini. But they can reflect and give wisdom in small doses; they can praise and encourage. They can radiate confidence, understanding. They can give of their substance to worthy causes.

And our God, through Christ, never asked us to do mighty things. To be sure, some of us have done unusual and outstanding things, but all Christ ever asked of his followers was that they be faithful. And older people can be that, probably with a deeper understanding than youth can comprehend. It would be odd if, in old age, one did not speculate a bit about one's future — about the time when one's time in this life is over.

Paul Elmer Moore, the Princeton philosopher, knew how to wait for this time: "I take comfort in remembering that if I have not moved the world, I have moved myself, and so I wait in patience for the end which is no end. I turn over in my mind the various possibilities of the long journey, amusing myself with fancies that I trust are not purely fanciful. Only in this I am assured that in some time and in some way, spirit to spirit, face to face, I shall meet the great Lord of Life; and falling before him, tell my gratitude for all he has done and implore pardon for all that I have left undone."

The Christian believes that the sun goes down only to rise on another shore. Ours is the faith and the dauntless spirit of a man like John Adams. A young girl once stopped Mr. Adams on the street when the statesman was ninety-one years of age. "And how is Mr. Adams today?" she said. "Mr. Adams is very well, thank you," replied the old man. "His house is falling apart and he will be moving out almost any day now, but Mr. Adams is very well, thank you." You see, it is only in the heart that anything can really happen.

YOUTH may be waiting for the sunrise. For others the hands on the clock of time point to four-thirty in the afternoon. But whether we face life or death we all need the confidence of faith. And some there are who bear that kind of fruit when they are old.

**Ex-sportswriter Templeton will tour U.S. for National Council of Churches.**

# Young Man With The "Old, Old Story"

**Charles Templeton stopped drawing cartoons, now draws crowds who come to hear him preach the good news.**

**By JAMES W. HOFFMAN**

IT'S NEWS when the National Council of Churches hires a young itinerant evangelist. It's also news when intellectually-discriminating Princeton Theological Seminary accepts a candidate who quit high school in the tenth grade and was never on a college campus except to see a football game. Both tradition-smashers have happened, and the National Council and the Seminary are confident and happy about their decisions.

The one-time barnstormer, who this spring preached for six successive weeks in New York's Fifth Avenue Presbyterian Church, and the man without a sheepskin are the same. He is Charles Templeton, thirty-five-year-old Canadian who last May was ordained a minister by the Presbytery of Philadelphia, and next month begins a year's tour of the United States under the auspices of the National Council of Churches.

Least impressed with the incongruities of his position is probably Templeton himself. He's used to being "a character." From the outset of his career—and he began working for a living at an age when most boys are just starting to spend their allowances on cokes for the girls—Templeton had a way of avoiding the beaten paths, of taking short cuts that no one else had thought of. It's a bit startling to hear a cautious seminary professor make so bold a statement as: "Templeton is different—he's a genius." But when you know the facts of the young minister's career, you realize the professor might be stating a simple fact.

The Templeton family in Toronto, of which Charles was one of five children, was one of the millions of families in this country and Canada who were hard-hit by the depression. Thus at the age of sixteen, with an eye to earning some extra money for the family, Charles made an inventory of his abilities.

One thing he knew thoroughly was sports. Overgrown for his age, he had long been playing football with older boys, and in his freshman year in high

school set several Canadian records in pole-vaulting and running. Another arrow in his quiver was drawing—all the Templeton children could draw, and among Charles' oldest memories is that of sitting with his brother and three sisters around the dining-room table, sketching and comparing pictures.

Charles put sports and pictures together and placed the result on the market. He sketched players on the Toronto Maple Leafs hockey team and took the drawings to the sports editor of the *Toronto Globe*. This try didn't sell, but the next one did, and the boy artist stayed up till 4 a.m. to buy a copy of the paper the minute it was off the press.

Soon Charles had a steady job as sports cartoonist of the *Globe*. Somewhat later, he began writing columns to go with his pictures. Presently his work was syndicated in newspapers all over the country. By the time he was twenty, "Chuck" Templeton was known from the Atlantic to the Pacific, as famous in the Canadian sports world as were the much older Graham MacNamee and Paul Gallico in this country during those years.

It's understandable that this meteoric success went to the young man's head, and he admits that in those days he thought pretty well of himself. After all, he was making big money in a glamourous profession while many men with years of experience and university degrees were selling apples on street corners or doing the equivalent. He admits too that, working mostly with older men who had "been around," and sporting more money than was good for him, he was living pretty high in ways that weren't all to the good. Athletic, handsome, personable, Chuck Templeton began to feel that the world was his handball.

But life doesn't stay that way for long, probably isn't meant to. From the time of the youthful conqueror, Alexander the Great, men have testified that quick success is more unsettling than satisfying. The exhilaration that comes with struggling toward a goal is apt to fade into disillusion once the goal is achieved.

Every so often Chuck would see a newspaper picture he'd drawn a few days before lying in a muddy gutter waiting for the street-sweeper's brush. "When ten thousand of my pictures have gone to the incinerator," he'd wonder moodily, "What will my life add up to?"

One evening in 1935 when Chuck came back to the family home in Toronto, he was overwhelmed with an unexplainable feeling of oppression and futility. Concerned about this rare mood in her usually-jubilant son, Mrs. Templeton suggested that, if he didn't snap out of it soon, he try prayer.

Charles took a dim view of the suggestion. He had always thought religion a dull subject; he and his brother, when they were children, quite regularly hooked Sunday School and spent their collection money at the drug store. But his sense of emptiness and aimlessness deepened through that evening. Finally he went to his room and, for the first time in his life, dropped to his knees in prayer.

Everything he has done since then stems from that evening. After sixteen years, he still becomes hushed and hesitant when he tries to describe it.

"As I prayed," he says, "I had a tremendous religious experience – something I never expected and couldn't have imagined in advance. I could feel an inner glow, and my mind felt as if a heavy weight had been lifted from it. For the first time I had a consciousness of knowing exactly the direction I should take."

> "Our generation is lost and is beginning to realize it. Ours is a frustrated, empty, confused day filled with amazing contradictions and strange paradoxes. It is a world that has become a neighborhood without becoming a brotherhood. A world separated by an impenetrable Iron Curtain, full of insecurity, caught in the grip of great forces that seem too big for the average man. It is a cold, impersonal, complex world that has knowledge but not wisdom, houses but not homes, speed but not direction, and a deep yearning for spiritual reality but no vital faith in God. To this topsy-turvy world the Church comes with the revolutionary message of Christ."
>
> *—From Charles Templeton's address at General Assembly, May, 1951.*

Immediately things began to happen. To his other claims to fame, Charles added that of becoming a sports writer who neither smoked nor drank. From a man who never went to church he became—literally overnight—a man who spent all his spare time in church and in religious activities.

While leading youth groups, Charles discovered an unsuspected talent—public speaking. He had a rare and natural power of making each person in an audience look into himself and see the "God-shaped empty space in his heart." For Templeton, this was it. He quit his lucrative newspaper career and became an itinerant preacher in the Nazarene Church. At first he gave illustrated talks, swiftly drawing large cartoons as he spoke. But he began to feel that this made him less of a minister and more of a side-show attraction, so he gave up drawing entirely.

Like a young actor touring the tank towns and playing summer stock, Templeton was learning the art of preaching the hard way. Every minister and public speaker knows that an audience of strangers and a group of people who know the speaker call for different techniques, that a large audience "handles" differently from a small, that a youthful group is trickier to manage but easier to impress than mature listeners. A speaker who is eminently successful with one kind of audience might fail ignominiously with another. In his apprenticeship Templeton worked with every kind of group—teenagers are the toughest of all, he says—developing techniques for setting and maintaining a high point of interest, for silencing hecklers, for bringing idle curiosity-seekers into a reverent frame of mind.

Templeton's main message was classic and simple—the emptiness of life without God. The reactions of audiences convinced him that his own experience, unusual in its details, had a universal application. "In my travels," he says, "I saw that people everywhere are bored and unhappy because they have no real focal point for their lives. When I told them that the only adequate and lasting cure for their restlessness was God and his will for them, they showed a wistfulness that proved they understood what I meant."

Gradually he developed a special liking for the kind of audience whose grandfathers gathered to hear Billy Sunday – the huge, cross-section audience that goes more willingly to a civic auditorium than to a church. And his method of appealing to these large groups began to attract attention beyond the range of his own Church of the Nazarene. Unlike the traditional revivalist, Templeton declined to use "the fear motive." He never makes much of 'hellfire,' nor, since 1945, has he ever played on fears of the atom bomb.

"I try to reach people via their better selves," he says, "not their better interests. It's often true, of course, that becoming a Christian will make a man more attractive personally and keep him out of jail. But if he comes in for those reasons, he's not really a better man. Besides, it's not necessary to make the negative appeals—in almost every man there's a latent idealism he's secretly yearning to acknowledge. You have to get at that."

Also unlike many of the older revivalists, Templeton never asked individuals in an audience to make public spectacles of themselves—"Some who are genuinely moved would refuse because they're reticent; some would comply because of morbid exhibitionism." Instead, he would ask people to signify their interest by a less conspicuous act—by raising an arm while all heads were bowed in

**In eleven months Templeton's Toronto congregation rebuilt fire-razed church.**

prayer, by remaining after the service for further instructions, by leaving their names with the ushers.

One of the effects of his prayer experience had been to rouse in Templeton an insatiable hunger for learning. He felt now that he was too busy to go back to finish high school, but he began reading voraciously – history, science, psychology, philosophy, the arts – and seizing every opportunity to talk with learned men. So effective was his self-tutoring that when, years later, he was examined at Princeton Theological Seminary, scholars were astonished at the depth and range of his intellectual background. "In his general culture," one of them said, "Templeton puts to shame many of the products of our best universities."

On one of his evangelistic tours, Charles met Constance Orozco, a California girl of dark, south-of-the-border beauty derived from her Mexican ancestry. A singer, Miss Orozco had turned back at the outset of a Hollywood career to go on the concert stage, and was active in missions work in California. Now she gave up concerts and missions both, for she and Charles were married four months after they met; and thereafter his religious services were always enhanced with Constance's vocal solos.

After a year of strenuous barnstorming across the United States and Canada, Charles took his bride home to Toronto for a vacation. But there they noticed a downtown church building up for rent, and Charles put down the $600 he still had left from his journalist days and took over the church. He and his wife, his brother, and three sisters set to work clearing out the dirt and debris of the fourteen years in which the church had not been used.

In six months the old church had a steady congregation of 1,000, who formally organized as the Avenue Road Church and bought the building in which they worshipped. In another year and a half, with Templeton still its pastor, the church was so crowded that a balcony seating 600 was added to its original capacity of 1,200.

Then one night a flash fire reduced the church to a charred end wall and a few girders. By newspaper advertisement, Templeton called the congregation to meet at the Masonic Temple. Two thousand came, and in that one evening gave or pledged $27,000 to begin rebuilding the church. In eleven months, at a cost of $122,000, a new and finer structure replaced the old.

THIS, HIS FIRST and last experience as a regular pastor, Templeton regards as his happiest period. He envies pastors who can live for years with their people, learning to know them deeply. But the great reception given itinerant evangelists today is a sign, he believes, that they are needed. "There's something about the stadium-sized audience," he says, "that impresses people and makes them receptive—and the anonymity of individuals in a big crowd allows them to drop their poses and be their natural selves. Their guard is down, and they are ready to listen to something that may be out of their usual way of thinking."

So, after seven years at the Toronto church, Templeton hit the trail again in 1946, this time touring fourteen countries of Europe with American evangelist Billy Graham, speaking on alternate nights to audiences of thousands in every major city.

BUT, still the "original," Templeton began working out his own views on evangelism. A mistake made by many big-tent preachers, he came to feel, was in assuming too easily that their effect on people was lasting. What was the use, he wondered, of stirring people to an awareness of Christ or of their lack of him, and leaving no provision for subsequent growth in Christian disciplines? Were touring evangelists, after all, sowing their seed on shallow ground?

The only answer, he came to see, was the little church that's always there on the corner affiliated with great denominations with their centuries of accumulated wisdom. More and more, Templeton worked to convince his audiences that the feelings he roused in them were of little avail unless they joined a church and worked sacrificially with it.

Templeton's achievement with the Toronto church had brought him to the favorable attention of the United Church of Canada, which put him in touch with John Sutherland Bonnell, another Canadian, and pastor of Fifth Avenue Presbyterian Church, New York. His friendship with Dr. Bonnell, his reflections about the Church, his experience in Toronto converged on Templeton three years ago, and he decided to become a Presbyterian minister. After an investigation of his unusual background and abilities, Princeton Theological Seminary admitted him as a special student (although he finished his three-year course this June, he didn't "graduate," for it was impossible to award him a degree in theology without a prior college degree). While studying, he held the pastorate at Ewing Presbyterian Church, Trenton, New Jersey—and, since he has never entirely forgotten athletics, he had frequent wrestling bouts with a maintenance man on the campus.

It's always hard to analyze the elements of any man's success in a particular job. Dr. Elmer Homrighausen, vice-moderator of the Church, and one of Charles Templeton's teachers at Princeton Seminary, says of his unusual student, "There's his superb knack at handling an audience, of course, and a gift for making things clear that he probably picked up in journalism. But I think the main thing with Chuck is a rare sort of personal warmth—he so evidently cares about people as individuals related in one way or another with God, that every last man in an audience of six or eight thousand feels Templeton is speaking directly to him."

Starting his tour August 5 at the First Church of Hollywood, California, Templeton will spend the month with various age-groups in that large church. Then he will go to his native Canada—to Ontario and Nova Scotia—during September. Returning to this country at Youngstown, Ohio, in October, Mr. and Mrs. Templeton will continue a year of appearances in many medium-sized and smaller cities, maintaining a home base and mailing-address at Peter Cooper Village, New York City. During this tour, Templeton will be on a stated salary with the National Council. Proceeds from his public appearances will be divided between the Council and the local council of churches.

HIS WORK with the National Council, Templeton hopes, will help in developing the techniques long-needed to supplement personal evangelism and the established work of the churches. He is convinced that there are still millions of modern men and women who are "seeking Christ" just about everywhere but in the Christian Church and cannot realize the vast gulf between the fleeting personal religious experience and the fully-developed Christian life. "They feel they are either too good, or not good enough, to go to church—yet they'll go to a public meeting on religion. Many of them can be persuaded that Christ and his Church are for them."

***Arautino*, the first plane used in Presbyterian work in Brazil, bombs a village with leaflets announcing a church meeting. Newest and one of the best Protestant films, it tells true story, showing how missionaries put WINGS TO THE WORD.**

# Rodger Perkins and the *Arautino*

**By WILLIAM M. ALRICH**

BRAZIL is one of the countries where yesterday and tomorrow meet. "A mosaic of economic patterns—here abreast of the twentieth century—there laboring on the fringe of it. An eager, young nation with its eyes on the future, but only partially emerged from the past."

Against this background, *Wings to the Word*, newest production of the Protestant Film Commission released last month, presents the true story of how a young Presbyterian missionary helped to bring modern transportation—the airplane—to mission activities in Brazil. Truth is often more dramatic than fiction, and so the eight denominations which cooperated to produce *Wings to the Word* have made it a dramatic documentary of how foreign missions operate by combining facts about Brazil, a quick survey of Protestant missions there, and the true story of Rodger

**Perkins *(left)* starts into home of Bernardo, the believer. When Bernardo died because he could not travel to a hospital, Perkins resolved to get a plane for mission service.**

**At São Paulo, Perkins tells mission leaders he thinks a plane should be bought for traveling to frontier stations. They say no, but Perkins sets out to find other support.**

**Visiting city missions and groups of Protestants in their homes, Perkins finds other churchmen who encourage him. At last, approval came and plane was purchased.**



Perkins, youthful aviator and missionary.

In Brazil, traditionally Roman Catholic, "Evangelical Christianity is reaching the neglected masses of people, . . . bringing the Gospel to the physical and human frontiers of the land," begins the narrator of the twenty-seven-minute film.

When young, lithe, persistent Rodger Perkins went to the Central Brazil Mission in 1940, "the mule was the mainstay of missions inland from the coast—the mule with a temperament stubborn as the terrain. It has carried the Gospel for nearly two thousand years. Such a creature breeds confidence—but kills time."

**To cross the mountains** to visit some of his churches, Perkins had to ride for forty days. Therefore, each visit had to be short—just a few days in a village and then weeks of travelling by mule to the next one. And he probably would not be back to see those churches again for two years.

On one of these visits Perkins found tragedy at the home of Bernardo—"Bernardo the *Creyente*, the believer, the layman who more than any other man kept the evangelical movement growing for a hundred miles about his village." The *Creyente* himself was very sick. The symptoms made Perkins think it was probably a ruptured appendix. But "there was nothing to be done. The nearest doctor was sixty miles to the east—four days by cart. Bernardo couldn't live to see the second of those days—and the agony in the cart—on those roads. Time, distance—two grim hands throttling him, murdering Bernardo."

**After ministering to the dying man** and to his family, Perkins went out into the field by himself to pray. "He prayed for Bernardo, for the work; and he prayed for his own self-control, for patience, for guidance, and for faith."

Then an answer came to him. If he had had a plane he could have taken Bernardo to a hospital in a matter of hours. "If he had a plane, he could come to these villages often—to the many villages still unreached. He could be flying the Gospel out to the people. If he had a plane he could stop wasting God's time."

After this experience, the young Presbyterian started a one-man campaign to get an airplane for his mission travels. He had to write letters, he had to convince his friends, he had to explain his plan to committees—only to hear them say no. As he continued his efforts, Perkins had to understand the other mission projects which also needed more money—the industrial chapels, the schools and seminaries, the radio and recording projects. The airplane might be one of the tools the mission needed,

but there were other tools needed, too, Perkins learned.

It required months and years, but finally Perkins' plan was approved—and the money to buy the plane was raised by American churches. Soon Perkins and the mission pilot George Glass flew away from the airport at Rio de Janeiro in their tiny plane, the *Arautino,* (the little herald of the Gospel).

In the ensuing months Perkins and Glass and the *Arautino* flew on many varied missions, carrying the Word to frontiers where it was needed.

Then one day Perkins received a telegram. It was from Bernardo's village. The *Creyente's* widow was desperately ill—"needed to be brought out to a hospital. There was only one way—the *Arautino.*"

**Perkins and Glass had to take off** late in the day. "The *Arautino* was without landing lights, without radio communication—just two men with the fuel and the faith to go the distance. Could they find the village in the night? And if they did, how could they land without lights?" When the flyers thought they were close to the village, they watched the ground. In the distance they saw the rays of many tiny flames. The villagers with their lanterns were lining the cow pasture which the *Arautino* used as a landing field. With that light to guide them, the missionaries landed safely and were soon headed back—in the air—to save the life of a Christian woman, Bernardo's widow.

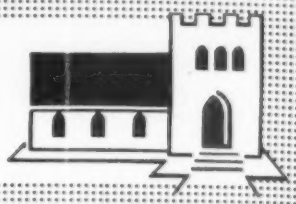
*Wings to the Word* was filmed entirely in Brazil, and Rodger Perkins himself re-enacts for the screen these incidents from his own life. George Glass, the Presbyterian missionary who pilots the plane, also takes his own part in the picture. Thus the movie, which now can be rented for church use from the Presbyterian Distribution Centers, was produced successfully without any professional actors and for the very low budget of about $35,000.

Packed with documentary information, *Wings to the Word* shows not only the introduction of air travel to mission work in Brazil but also the full sweep of Protestant missions in the fourth-largest nation in the world. Describing the Protestant missions in Brazil, the film's narrator says, "Most of the missionaries still ride the trains and trolleys, still ride the buses and automobiles, still need the mule. The real strength of the Brazilian church lies not in a machine, but in people. Not in the sky but in feet firmly planted on the ground.

**"The strength of this church resides** in the quality of its statesmanship, in the unity between missionaries and national workers, in its strong lay movement for church extension, in its rugged independence of spirit. The Church in Brazil (is) a great and growing force in the land."

**With the *Arautino,* Perkins and his pilot flew many miles to visit Christians living on undeveloped frontiers, to take Brazilian pastors to evangelistic meetings, to transport supplies to stations where they were needed. Finally one night they had to fly back to Bernardo's village where this little girl and others held lanterns to light the strip for the emergency landing. Perkins and the *Arautino* saved the life of Bernardo's widow.**

# NEWS



## Relief to Korea: ARK's A-Moverin'

Cease-fire or no cease-fire in Korea, the most important job of churches and nations alike this month was to see that the beaten, wandering millions of refugees would have enough food and clothing for the rest of this year and for another bitter Korean winter.

**According to the latest** figures, at least one third of the prewar population of South and North Korea (some 30,000,000) are now homeless and destitute. Of this 10,000,000, however, only some 3,000,000 are registered as war refugees with the United Nations Command. At least 3,000,000 additional Korean men, women, and children have probably been killed or have died since the North Korean invasion thirteen months ago.

And, according to Presbyterian minister Dr. George Paik, who is now Minister of Education for the Republic of South Korea, more than 3,000,000 children of school age are completely without any kind of educational facilities, including textbooks and teachers. Physical damage to the nation's industry, food production, transportation, homes, and other assets, runs into the billions.

**Although the tremendous** job of rehabilitation for the small peninsular nation was still pretty much of a question mark despite months of planning, the job of keeping the Korean people alive was not. Here in the U.S., the newly-formed American Relief for Korea organization (ARK) was going all-out in its efforts to ask the nation as a whole to do what many church people had been doing for months.

**American Relief for Korea,** formed with the cooperation of the U.S. State Department and the UN Command, is composed of ten national relief agencies including the National Council of Churches' Church World Service department. Since it started its national clothing collection campaign for Koreans, it has received support—and clothing—from hundreds of communities, church congregations, national service organizations, and businesses.

And this fall, ARK will reach even more Americans when it becomes a participating agency in the nation-wide Community Chest Red Feather drives usually held in October and November. Last month it was announced that ARK would share in a special United Defense Fund to be raised as part of the community chest campaigns.

**Although ARK's member** agencies hope for full support this fall, their greatest concern was for tons of vital used clothing to be sent immediately. Nations could be rebuilt in years; but nations needed people that were clothed and alive—now.

## Congress Extends Displaced Persons Act

Last month thousands of Displaced Persons seeking entry to the U. S. heard welcome news from Congress. These DP's, being held up from resettlement by processing difficulties, had two very important deadlines extended for them by the U.S. government.

**One deadline**—for the entry of DP's into this country—was extended from the end of June to the end of 1951. In order to take advantage of this deadline, however, DP's must be in the pipeline for processing before July 31. This July 31 deadline is an extension of the former June 30 cutoff date. Religious groups still have, therefore, almost two weeks in which to file additional assurances for refugees for whom they are prepared to guarantee transportation, housing, and jobs.

**Originally,** a one-year extension of the DP deadline was sought, but immigration officials advised Congress that visas can be issued before December 31 to all refugees for whom assurances have been filed.

No additional DP's are admitted under the new bill. The period for admission was extended so that those now being processed can come in.

## Narcotics Hearings Arouse Church Groups

Last month the nation was shocked by further revelations of the Senate Crime Investigating Committee. The Senate hearings dramatized the fact that the use of narcotics, while not as widespread as gambling and associated crimes, was a great potential menace to society—and an equally great challenge to the Christian Church. And Church groups began to take action to help stop the trade.

Protestant Episcopal Bishop Horace W. B. Donegan of New York late last month appointed a special committee to study how the Church can help deal with the narcotics problem.

**"The appalling increase** in narcotic addiction in this city, and especially among young people," he said, "demands action by all who mold public opinion, and not least by the churches.

"We can no longer regard the use of narcotics as a comparatively rare affliction but must learn to regard it as a danger which may manifest itself in any home, even a well-disciplined Christian home, for unscrupulous peddlers are actively seeking to make addicts of unsuspecting youths.

**"It is clear that all** of our clergy, schoolteachers, and parents should be alerted to the insidious danger and urged to report any hint of drug peddling or drug using in their neighborhoods.

"I am appointing a committee to investigate and advise ways in which the Episcopal Church in New York can assist the authorities."

**A Presbyterian U.S.** youth group also took action last month to curb the use of narcotics. The Synod Youth Fellowship of Appalachia, meeting in Montreat, North Carolina, solemnly pledged not to indulge in the use of narcotics, and to report to authorities any evidence of their sale or use. Noting the rising sale of narcotics among high school youngsters, the group urged other youth fellowships to take similar action.

## Clifford Barbour Elected Western Seminary Head

"Doc" Barbour is going home this summer. After twenty-three successful years as one of the South's leading pastors, Pittsburgh-born Dr. Clifford Edward Barbour, 1949-50 Moderator of the Presbyterian Church's General Assembly, will return to his home town September 1 to become president of the Church's Western Theological Seminary.

**The unanimous election** of Dr. Barbour by the Seminary's Board of Trustees took place late last month in Pittsburgh. Dr. Barbour, since 1928 pastor of the Second Presbyterian Church in Knoxville, Tennessee, succeeds another former Moderator, Dr. Stuart Nye

Hutchison, who has been acting as president *pro tem* of Western since last December. Dr. Henry A. Riddle was president until June, 1950, when he resigned because of ill health.

**The fifty-six-year-old** Knoxville pastor was a natural choice for the presidency of the Church's second oldest and fourth largest school for the training of ministers. He is a graduate of the University of Pittsburgh and of Western Seminary in the Class of 1922, and served as pastor of the Herron Avenue Presbyterian Church in Pittsburgh before he went to Knoxville. He received a Master of Theology degree from Western and a Ph.D. degree from the University of Edinburgh in 1928.

**In addition to his service** as a pastor, the stocky, deep-voiced, new seminary president has been unusually active in every phase of Christian education. He has preached and conducted religious emphasis and counseling programs at many colleges and universities, including the College of Wooster, Centre College, the University of South Carolina, Davidson College, and Mississippi State College. He has been dean of the School of Religion at the University of Tennessee for eighteen years and is a trustee of Church-related Maryville College in Maryville, Tennessee. For seven years he served as a member of the Church's Board of Christian Education, and is at present a member of its Council on Theological Education. He was also member of a special General Assembly committee on funds for theological seminaries.

Clifford E. Barbour

**With the Church's** nine seminaries crowded to overcapacity, with new buildings and other facilities desperately needed, and with the start of a thirty-month, $4,500,000 seminary capital-fund drive scheduled for next January, Pittsburgh's 124-year-old Presbyterian pastors' school was now at full strength for the decisive years ahead.

## Race Relations: More Good News

In addition to the action taken by the Presbyterian Church U.S. to dissolve its only Negro synod *(see page 19)*, several other Protestant bodies took significant moves to better race relations during the past month.

**In Tacoma, Washington,** Methodists in the Pacific Northwest went on record for the elimination of all racial segregation in the nation's largest Protestant church. They also moved to dissolve two West Coast Methodist groups composed of Americans of Chinese, Korean, Philippine, and Japanese ancestry and integrate them into a nonsegregated Pacific Northwest Methodist Conference.

**The Southern Baptist** Convention was warned at its 1951 meeting in San Francisco last month that it must improve the training and education of its Negro ministers or "lose Negroes to other churches or to secularism." There are some 4,000,000 Southern Negro Baptists. This spring the Church opened all of its seminaries to Negro students.

In voicing the warning, Dr. Edward A. McDowell, Jr., chairman of the Convention's Committee on ministerial education, called the training of Negro ministers "the most challenging task that has ever come to our hands to accomplish. . . . Unless the Negro minister is educated, he is in danger of losing his position among his race."

The Northern Illinois District of the Missouri Synod Lutheran Church last month admitted two Negro congregations into its membership. The congregations, both in Chicago, have full membership in the district, with the right to vote and to hold office. According to a district spokesman, all Negro churches and missions had previously been under the supervision of the Church's Board for Negro Missions.

**And, earlier this month,** the Congregational Christian Church voted a $500,000 increase in the endowment of Dillard University, its Negro school in New Orleans, Louisiana. Dr. Truman B. Douglass, executive vice-president of the Church's home missions board, said, "This action . . . is not only an additional step toward providing equal educational opportunities for all Americans . . . but is also an expression of determination to reinforce the church-related and privately supported colleges as indispensable institutions in our program of education in a free society."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# Into All the World—Class of '51

*In a time of serious peril for Christian missionaries in many parts of the globe, what is the Presbyterian Church U.S.A. doing personnel-wise to strengthen its much-needed work overseas? Here is a report on this important topic by associate editor James W. Hoffman.*

—THE EDITORS

**Judged by the standards** most men live by, the foreign missionary is a maverick. Voluntarily he leaves the safety and emotional satisfactions of his homeland and goes to uncomfortable and dangerous places. With a great deal more education than the national average, he works for less than national average income. He takes his children to places where schooling may be a first-rate problem. And his motivation is never primarily a love for travel and adventure; many missionaries dislike both.

**Out of all proportion** to their small numbers, missionaries have captured the popular imagination. One of the two or three most-admired men of our time—Albert Schweitzer—is a missionary. Millions read the book or saw the film *The Razor's Edge*, a Somerset Maugham story about a man who found fulfillment as a missionary. Playgoers flocked to Broadway to see *The Cocktail Party*, a play which presented a missionary's martyrdom as the triumph of her life.

The reason some people become foreign missionaries and lead their lives along lines that intrigue the rest of us and puzzle many is an appeal uttered close to two thousand years ago: "Go ye into all the world . . . preach the Gospel, heal the sick . . ." This appeal has never gone entirely unanswered.

**This year the** Presbyterian Church U.S.A. is sending eighty-six new foreign missionaries on their ways to fourteen nations. Through the week of June 14-20, these missionaries-to-be gathered in New York to receive their parting instructions from the Church.

**Like college graduation** classes, outgoing missionary groups of various years look pretty much alike when seen from a distance. But those close enough to know the individuals in the group say that every year they're different.

**This year's crop** is set off from others on several counts. For one thing, they're unusually mature. There are twenty-eight children ready to go abroad with their missionary parents, with three more expected before the year is out. Young missionaries with only a few years' experience recall that in their groups there were no children at all, or two or three at most.

This difference is, of course, a reflection of the war years; many fledgling missionaries have several years of military service or other war-related work on their vocational records. One man was an army captain in 1945, and smashed his way, with his company, across the Rhine. Another was a diplomatic courier in Europe, another a chaplain's assistant in the Pacific. One girl was a cryptographer in the Signal Corps, another worked for the Red Cross in Paris, another was a physicist for the Navy.

**The range of knowledge** and experience these people are taking to their posts is a happy sign, Board veterans feel, that the "class of '51" will make a creditable record.

A large proportion are laymen assigned to technical work—only half of the thirty-six men are ministers. But all of them, regardless of their specific jobs, regard themselves as Christian missionaries first of all.

**George Domaz, for instance,** is an architect, and his wife, Bonnie, an entomologist. They're adult converts to the Church—neither had much interest in religion, they say, until they met and married. "There's something about being in love," Bonnie says, "that makes you feel religious. Anyway, it worked that way with us." After they'd shopped around for a church and picked the Presbyterian, they became interested in missions in Arizona, where they lived. Deciding to be an architect-missionary, George applied first to the National Board, but was told the Foreign Board needed a man with his kind of experience in India. Now they're on their way.

As clothing will be hard to get in Korea, Tom and Jane Harnish lay in several years' supply for sons Thomas and Stephen.

George and Bonnie Domaz started dating in 1949. Now they're bound for India, where George will design mission buildings.

**Thomas Harnish was** a businessman who owned and managed a dry cleaning plant in Montrose, Pennsylvania. His war experience in the Army Air Force started him thinking about world affairs, and a couple of years ago he concluded that Christianity was the only way out of the tangle. Now he's sold his $10,000-a-year business, and will soon be in Korea with his wife and two sons, serving as treasurer for Presbyterian missions there.

**William Haney, an** electronics engineer, was reared as a Christian, tended to take his religion for granted until he went to Japan with the occupation troops. "There I saw that many thousands are curious about Christianity and open to conversion," he says. "But the physical difficulties in getting to them all in one way or another were overwhelming. Radio, it seemed to me, would reach more of them than any other medium." But Haney's desire to build a Christian radio station in Japan must be deferred—a Japanese law forbids religious groups to operate transmitters. Accordingly, Mr. Haney will manage a station at Silliman University in the Philippines.

**It's not often** that a highly successful minister of a city church turns his personal world upside down to become a foreign missionary; but that's what Roger Enloe, for ten years pastor of First Presbyterian Church, Bethlehem, Pennsylvania, has done. He and Mrs. Enloe and their two-and-a-half-months-old daughter will go to Latin Europe, where missionary Enloe will work fraternally with members of other denominations.

**The week in New York** was a hurried time for the new missionaries. Besides the all-important orientation classes, there was packing and shipping to be done, and last-minute buying of supplies. In their classes they learned practical details about travel and living in foreign lands, and were briefed on the current world situation in its effects on their work. "There was a time," one speaker told them, "when being an American entitled a missionary to be heard anywhere with respect. Today in many parts of the world your nationality will be your greatest handicap—you will have to be such good Christians that people will forgive you for being Americans." Nevertheless, as many speakers stressed, there has never been a time when more people felt confused and helpless, thus ready to examine the genuine Christian Gospel.

**At the Commissioning** Service held at Fifth Avenue Presbyterian Church, June 18, Dr. John A. Mackay, retiring President of the Board of Foreign Missions, told the missionaries that they must adapt their attitudes and techniques to new world conditions.

**William Haney of Seattle, Washington, was electrician on a Navy destroyer, studied engineering at University of Washington, will do radio work and teach electronics in the Philippines.**

Missionaries must work now, he said, as partners with the nationals of their countries, training them to assume leadership as soon as possible.

But their basic task, he said, "is the same as it was yesterday and as it will be tomorrow—to work for commitment to Jesus Christ as Lord, and to work to build the Church, which recent experience in persecuted places has shown to be the only thing that is sure to survive."

**Dale Foster, former resident surgeon, University of California Hospital, is going to Africa. Dr. Walter Clothier, himself a veteran of medical missions in Africa, gives Dr. Foster his exam.**

## Presbyterian Family Meets in Many Lands

Presbyterian unity in the United States, which was discussed at the 1951 General Assembly of the Presbyterian Church U.S.A. in Cincinnati *(P.L., June 23)* was debated also in the annual meetings of other Presbyterian and Reformed groups during the past few weeks. Race relations, moral standards, education, and even the Stone of Scone were among the other topics discussed by Presbyterian churchmen as many general assemblies met throughout the world.

**PRESBYTERIAN CHURCH IN THE U.S.**—The General Assembly, meeting in Orlando, Florida, said, in a message to the Presbyterian Church, U.S.A., "The five-year period now being devoted to a special program of acquaintanceship and fellowship is richly rewarding to us all." This waiting period is now in its third year.

The U.S. Assembly also expressed to the United Presbyterian Church the hope that "the way may soon be clear to the achievement of a still greater unity," and took no action on union with the Associate Reformed Presbyterian Church. But it assured that group that the door for cooperation and union would be left "wide open."

**Most discussed issue** at the Orlando meeting was dissolution of the Church's only Negro synod. The plan, which was adopted by the Assembly but must still be approved by the synods of Georgia, Louisiana, and Alabama, would place the Negro presbyteries under the jurisdiction of those three white synods. The Negro synod has already approved the plan.

Before approving the dissolution, the Assembly defeated two alternatives: one which would have put off the question until next year, and another which would have allowed the Negro synod to secede and become a separate denomination.

**The Assembly adopted** a budget of $4,819,911 for next year but noted a trend toward lower per capita giving to benevolence causes. Although per capita giving to all causes last year was $57.56, the highest in the Church's history, per capita giving to benevolence causes was $13.41, the lowest in three years. (U.S.A. Presbyterians gave $4.60 per capita last year to benevolence causes.) The Church membership figures, announced at the Assembly, reached a new high of 702,210.

**College president** Dr. James Ross McCain was elected Moderator for 1951-52, and then broke precedent by asking the Assembly to appoint Dr. James L. Fowle, pastor of First Church, Chat-

New Presbyterian Moderators. Druggist W. K. George heads United Presbyterians.

tanooga, Tennessee, as joint Moderator. "I'm a layman and Dr. Fowle is a great preacher, and I'd like to use his talents," Dr. McCain explained. Then the Moderator broke more precedent by naming five vice-moderators to serve as a cabinet of advisers. The Assembly approved of the innovations for one year at least.

**Among other actions,** the Presbyterian U.S. Assembly: declined officially to support the Japan International Christian University, but allowed individual congregations to contribute to the institution; requested Church periodicals to publish summaries of bills "likely to affect the moral standards and practices of our people;" rejected a proposal that the Church withdraw from the National Council of Churches.

**UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA**—A tape recording message from retiring Moderator, Dr. J. Lowrie Anderson, who had returned to his mission work in South Sudan, Africa, urged this Church's General Assembly to consider union with other members of the "Presbyterian family of churches." Meeting in Des Moines, Iowa, the Assembly approved "articles of agreement" drawn up as a basis of merger with the Associate Reformed Presbyterian Church, and submitted to its fifty-one presbyteries four questions on church union for an informal vote.

**At its final session,** the Assembly adopted a resolution pledging support to all "courageous public leaders who are rising up to attack forces of sin and immorality in society." The resolution declared that public support should show such leaders that they are not alone in this battle, "but that God and his Church are with them"

**W. Kyle George,** a druggist from Youngstown, Ohio, was elected Moderator, the fourth layman to hold that post in the ninety-four-year history of the denomination. The United Presbyterian Assembly also rejected a resolution condemning peacetime compulsory military training.

**ASSOCIATE REFORMED PRESBYTERIAN CHURCH**—Meeting in Lewisburg, Tennessee, this Church's General Synod voted 103 to 59 against merger with any other church group at this time. "In view of the general unrest and confusion in the world," the anti-merger resolution said, "we feel it best for each denomination to do its own work for the present and to delay all consideration of union."

Canada Church head Norman Kennedy wears "throat ruffle" as badge of office.

The General Synod also: adopted the denomination's first mission program among Negroes; voted to increase salaries of foreign missionaries.

**CUMBERLAND PRESBYTERIAN CHURCH**—At this Church's General Assembly in Longview, Texas, a broad program of cooperative work with the Colored Cumberland Presbyterian Church was approved.

A seminary professor, the Reverend John E. Gardner of McKenzie, Tennessee, was elected Moderator. Participation of laymen in church life through the Cumberland Men's Fellowship was stressed. Plans call for local laymen's organizations to act as sponsoring agents for extensive work in home missions and evangelism.

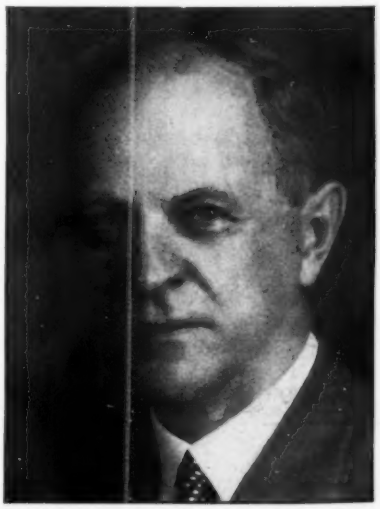
**REFORMED CHURCH IN AMERICA**—At Buck Hill Falls, Pennsylvania, the denomination's General Synod endorsed publication of a new hymnal in conjunction with the United Presbyterian Church and also appointed a commission to prepare a complete and comprehensive revision of the Church's 200-year-old liturgy and order of worship.

Statistics reported to the meeting included: $10,988,986 contributed last year to the denomination's missionary and educational work and for its home support; communicant membership of 187,139 in 766 churches; 903 ministers; and Sunday school enrollment of 132,678.

In other actions, the General Synod: turned down an overture asking that women be eligible for the offices of elders and deacons because "the Church is not ready for the change;" mapped a crusade to add 10 per cent to the Church's Sunday school enrollment, approved a $25,000 grant for the projected Christian University in Japan.

**KOREA**—The General Assembly of the Korean Presbyterian Church met last month in Taegu and heard that church membership has increased greatly since hostilities broke out last summer. Newly-elected Moderator, Pastor Kwon Yun Ho told the Assembly that the increase during the past year was larger than in any previous twelve-month period.

The one hundred commissioners from eight South Korean provinces voted to set up the organization for a new, church-sponsored theological school to take the place of two existing, semi-official Presbyterian seminaries.



Presbyterian U. S. Moderator James Ross McCain has preacher as joint leader.

**SCOTLAND**—All references to the Stone of Scone were deleted by the General Assembly of the Church of Scotland from the report of its Church and Nation Committee *(P.L., May 12)*. The deleted section of the report urged that guardianship of the Stone, which was stolen last Christmas Day but recovered by police and returned to Westminster Abbey in April, should be entrusted "to Scottish hands on Scottish soil."

One speaker contended, "There are many to whom the presence of the Stone at Westminster is not a symbol of unity, but, on the other hand, an ever-present witness to a wrong that was once done."

**IRELAND**—"Steadily increasing" membership figures were reported to the General Assembly of the Presbyterian Church in Ireland last month. Total number of members: 367,745. After a committee reported that the practice of using clerical titles had been growing among divinity students, the Assembly voted to forbid Presbyterian trainees to call themselves *reverend* or to wear clerical collars until they are ordained.

**CANADA**—At its seventy-seventh General Assembly, held in Ottawa last month, the Presbyterian Church in Canada elected the Reverend Norman Kennedy of Regina, Saskatchewan, as Moderator. He succeeds the Reverend Frank Scott MacKenzie of Montreal.

**AUSTRALIA**—The General Assembly of the Presbyterian Church in New South Wales, Australia, went on record as opposing the establishment of a Roman Catholic university in Sydney. Plans for such a university were approved recently by the New South Wales government.

According to a report, passed by the Assembly, graduates entering the teaching profession from the proposed Catholic university "would present certain subjects from a denominational point of view—a bias which would be unsatisfactory to the majority of the Australian people."

## Wisconsin Centennial

Back in 1829, when the State of Wisconsin was a frontier paradise inhabited mostly by Indians, trappers and fur traders, a pioneer Presbyterian missionary by the name of Aratus Kent came into the lower part of the sparsely-settled area to bring the Gospel to Scots-Irish families who had recently arrived from the South and the East.

Between 1829 and 1836, when Wisconsin became a territory, Mr. Kent established several congregations in settlements like Galena, Head of Pike,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Green Bay, and a small place called Milwaukee. Three years later a group of these Presbyterians met in Milwaukee to form the Presbytery of Wisconsin. And in 1851, three years after Wisconsin became a state, the Presbyterians met again to form the Synod of Wisconsin.

**Last month, these early events** in Presbyterian Church history in Wisconsin were relived and enjoyed by more than 500 present-day Presbyterians who met on the Waukesha campus of Church-related Carroll College. The occasion, of course, was the centennial celebration of the creation of the Synod of Wisconsin. The 500 represented the some 50,000 church members who attend almost 200 churches in the Synod's six presbyteries.

**In addition to** historical pageants, the four-day centennial celebration was crowded with special addresses, men's, women's, and Westminster Fellowship meetings, and the regular business sessions of the Synod. Among the speakers were Church Moderator Harrison Ray Anderson; Dr. Franc L. McCluer, president of Lindenwood (Missouri) College; Mrs. Paul Moser, national women's leader; Dr. John T. Peters, Church united promotion secretary; Presbyterian U.S. layman H. Roe Bartle.

## Of People and Places

**Presbyterians go to school.** Now in progress in seven strategic places throughout the country are summer leadership training schools sponsored by the Presbyterian Church's Board of Christian Education. Last summer 3,500 ministers, church school teachers, church officers and organization heads gave part or all of their vacations to attend these schools. The three schools still to be conducted this month and next are the school in the Northwest, at Lewis and Clark College, Portland, Oregon; the Wooster school at the College of Wooster, Wooster, Ohio; and the Pacific Coast school at San Francisco Theological Seminary, and at Lake Tahoe, Nevada.

**College of Emporia reaccredited.** The Presbyterian-related College of Emporia in Emporia, Kansas, was recently reinstated to membership in the North Central Association of Colleges and Secondary Schools, official agency of accreditation for the area. Emporia was one of the first three colleges in Kansas to be accredited by the Association and was a member for some thirty years. Then came the depression and World War II. Emporia was unable to maintain its former standards, so it was dropped from membership. Faculty and students had a big celebration—an assembly and a parade—when the reaccreditation was announced.

**New National Missions office.** An office for religious broadcasting was recently created by the Church's Board of National Missions. John Groller, associate professor of radio education at Ithaca College, Ithaca, New York, is director.

**Passion Play in Colorado.** Last month a large audience in Akron, Colorado, saw a cast of several hundred persons present a passion play written and directed by a Presbyterian minister. Dr. David A. Johnson, pastor of Akron's First Church, has presented the Crucifixion story in the Midwest and in the South during summers since 1932. Portraying Christ in this year's production was the Reverend Ralph S. Hamilton, in charge of youth work at Fourth Presbyterian Church, Chicago, Illinois.

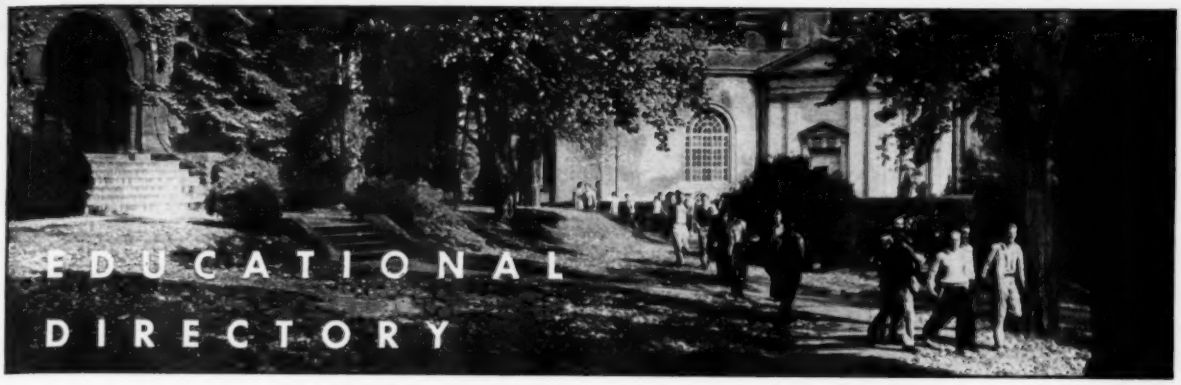
**Sermon award for young pastor.** The Reverend Robert Wayne Gish, pastor of First Presbyterian Church, Niles, Michigan, was recently awarded second prize in a sermon competition conducted in U.S. Protestant theological seminaries by *The Pulpit* magazine and the Chicago Sunday Evening Club, nonsectarian worship center. Mr. Gish is a May graduate of McCormick Seminary, Chicago, Illinois.

**Bibles for the Bible-less.** Recently women of the Presbyterian Church of Red Bank, New Jersey, launched a Bible study course in their church with Pastor Charles Webster teaching. Many who attended brought old Bibles to be sent where Bibles are needed. After the series was ended, the women sent twelve used Bibles to migrant workers in New Jersey and thirty-five to the mental hospital in Marlboro, New Jersey. They collected enough money at the lectures to have 115 Japanese New Testaments printed.

**Church school teacher feted.** Next week when church school teacher Mrs. Edith Lawson of First Presbyterian Church, Havre, Montana, passes her eightieth birthday, members of the church will help her celebrate it. She has been teaching church school for more than sixty years and is acting chairman of a women's circle of the church.

**Dedications.** A new building was dedicated last month in Bakersfield, California, for the Northminster Presbyterian Church.

Also dedicated last month was a new building for the First Presbyterian Church of Carbondale, Pennsylvania (the Reverend Malcolm Stuart Sweet, pastor).

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# Overseas Reporter:

## Indonesia and Yugoslavia

Recently the Board of Foreign Missions added two more names to the list of countries in which it represents the work of our Church. Therefore, the roll of countries at the top of the "Overseas Reporter" page has, with this issue, grown from thirty to thirty-two. In Indonesia, for a cooperative effort of the National Council of Churches of Christ in the U.S.A., Presbyterians will try to provide seven missionaries (two of whom are already on their way), and some funds for theological education and field work. This new Protestant venture has been started at the specific and enthusiastic invitation of Indonesian Christian leaders. In terms of population, Indonesia is the sixth largest nation in the world, having more people than any European country except Russia. Dutch missionaries working there in past years have made a notable missionary record, but their presence now has been made difficult by rising nationalistic feeling.

There is a sizeable Chinese community in Indonesia. The older generation among them largely speak Fukienese. Since Fukien is not one of our areas of service, none of our China missionaries can speak that dialect. But increasingly the younger Chinese there are learning Mandarin, so that some China missionary personnel may be among those assigned to this new field of service.

Yugoslavia has a small but vigorous Reformed Church, numbering some 35,000 members. With that church, as with other members of the Reformed family, there will be interchurch service work carried on by our Board.

## Japanese College Grows in Christian Emphasis

During the last war many Christian high schools and colleges in Japan grew so that they had too many students, and a disproportionate number of non-Christian students. At Meiji Gakuin, the high school and college in which Presbyterians cooperate, this got to a point that only one in twenty were Christians, out of a student body of 3,500. Now a large scale reorganization of this school is in process to do four things: to cut down drastically the numbers of students, to increase the ratio of Christian students, to raise the academic standards, and to improve the quality of the Christian program. The new class for the junior high school has been reduced to less than half the size of previous ones, and Christian students now number 56 per cent of the class. Each new incoming class will be similarly limited. On the invitation of Meiji Gakuin, Dr. Luman Shafer, an executive secretary of the Board of Foreign Missions of the Reformed Church in America, resigned his important post to go to Japan, and will sail next month to take up his duties as special adviser to the president of the college. Six Presbyterian missionaries are teaching at Meiji Gakuin.

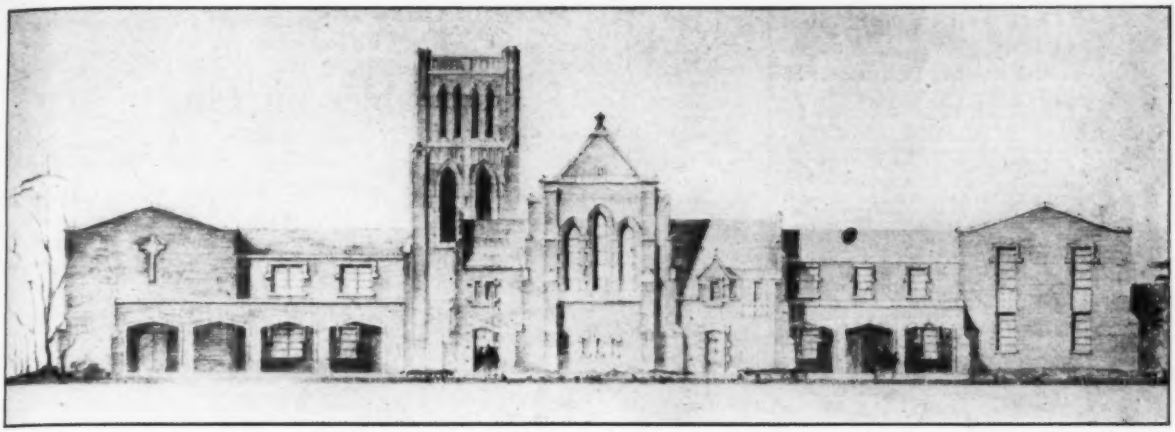
## "Wings To The Word"

Filmed in Brazil, the new missionary film *Wings to the Word* *(see page 13)* shows with dramatic impact the work of airplane evangelism. Although the film was prepared and released on an interdenominational basis, the plane used in the film is very much Presbyterian, belonging to our Brazil Mission. Enthusiasm has run so high for the time-saving aspect of air travel that the new problem is this: there are more missionary pilots than planes. A small second plane is being used by the Reverend Willard R. Elton in the North Minas field. Now the Reverend Floyd E. Grady is preparing to take a third plane back to Brazil. Mr. Grady, the only evangelist in some 40,000 square miles of rough territory, lives a thousand miles from the nearest railroad.

## Orphans in Korea—'Most Promising'

Chaplain William E. Shaw, who is no stranger to those who read PRESBYTERIAN LIFE's special Korean issue, writes from Korea: "I have some dreams of what could be done for these thousands of orphans in an organized way over the country. It would call for the careful training of housemothers and other workers, and it would call for a lot of construction. The Eighth Army chaplains think that if a forward-looking program were set in motion under responsible leadership, the GIs would raise thousands of dollars for it. I see these orphans as the most needy and at the same time the most promising bit of humanity in Korea today. I wonder what could be done if one started working with the children, setting up model villages with missionary-trained housemothers and fathers in charge of them, with new ways of sanitation and discipline. It would be a tremendous job, but very much worthwhile."

**Mrs. Syngman Rhee, with Korean orphans, expresses thanks for relief goods sent by American churches.**



**Westminster Foundation center at Oklahoma A. & M. will be in wing *(left)* of new education building for Stillwater's First Church.**

## Something New Is Being Added

*Presbyterian students at Oklahoma's two well-known state schools, the University of Oklahoma at Norman, and Oklahoma Agricultural and Mechanical College at Stillwater, will soon have complete and modern facilities for their campus Christian work. Last month a new building containing Westminster Foundation headquarters was dedicated at the University of Oklahoma. And construction has already started on a similar project for students at Oklahoma A. & M. These two units will replace the outmoded former headquarters mentioned in the article, "Beggar on Our Doorstep," (P. L., June 9). The following report by Dr. C. Ralston Smith, pastor of Oklahoma City's First Presbyterian Church and president of the Synod of Oklahoma's Westminster Foundation directors, gives the latest facts on this significant drive by the people of the Synod of Oklahoma.*

—THE EDITORS

One thing that is bound to impress a person coming to work in Oklahoma is that the people here are quick to act upon a positive program. Whenever a real need is evidenced and a progressive remedy outlined, the will to do something about the situation is always there.

Take the case of the Westminster Foundations. That cause presented a challenge to Oklahoma Presbyterians because the program and facilities at our university centers were out of keeping with the other means provided for the college young people of the state. The case was not overstated in the recent issue of PRESBYTERIAN LIFE. It is true that the directions to the facilities at the University of Oklahoma were "down the alley behind the pool hall." But that was a year ago. The picture is quite different now. The directions now would be, "one-half block from the main gate of the campus; diagonally across from the home of the president." On a recent Sunday, a congregation of several hundred met in the attractive auditorium which at present serves as the sanctuary of the new First Presbyterian Church of Norman to dedicate the spacious first unit of the facilities which include chapel, library, kitchenette, and meeting room for the Westminster Foundation.

It is the same story at Stillwater (home of Oklahoma A. & M.). The ramshackle frame buildings which were hidden behind the attractive sanctuary of the First Presbyterian Church have been razed. In their stead are rising new buildings which will provide educational and social facilities for the congregation as well as adequate rooms for the varied program of the Westminster Foundation there. This work is being done because the Presbyterians throughout the Synod have risen to the challenge of this generation to youth. Twice before starts were made, but the drives were deferred to give right-of-way to appeals made on a denomination-wide basis. Now, however, a goal of $350,000 has been set up to augment $150,000 to be raised by the congregation in the two college communities. To date, $280,000 has been subscribed, with some very promising commitments in the offing as certain of the churches finish obligations which had local priorities.

The singular opportunity which confronts us is obvious. In a state in which one citizen in fifty-seven is a Presbyterian, surveys show that in these two educational institutions, one out of every ten students enrolled has indicated Presbyterian membership or preference. In each of the two towns, consequently, we have a thousand or more young people to whom we must present the Gospel of Christ, in a setting which is comparable to university facilities, and in a fellowship which cannot be matched by any other institution than the Church.

Already approximately $100,000 has been paid into the campaign in cash. The first $60,000 of this has been paid to the organization at Norman. A similar sum is now being sent to the work at Stillwater. An approximate equalization will continue until the goal is passed, the funds received and disbursed, and the sound, attractive, program for which we all yearn is in full operation within the bounds of our synod.

**Worship center in the new Westminster Foundation building, Norman, Oklahoma.**

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# Two Parables on Film

By S. FRANKLIN MACK

I DON'T KNOW when I've derived as much downright satisfaction from a film as I did from seeing MGM's **Go For Broke.** Sure, it's a war picture, but don't let that throw you off. This film has an angle of approach that is refreshingly different. It's a kind of man-bites-dog approach. It tells the story of a regiment whose record for heroism was unsurpassed, and yet whose members had every reason to feel that democracy was not for them.

**Go For Broke** (meaning "shoot the works") tells the story of the famous 442nd Regimental Infantry Combat Team, made up entirely of Japanese-Americans (Nisei). Some came from Hawaii, where their people had been accused of sabotage in connection with Pearl Harbor. Others came from the West Coast, from which their families and friends had been moved to "relocation camps." Even as they fought in Italy, letters from home reported the disastrous outcome of their brothers' first attempts to secure employment when they were released from the camps. And even in the army, after innumerable screenings to get in, they were eyed with suspicion by other outfits and even by some of their own officers.

One of the latter, a brand new lieutenant sent in to train them for combat, is superbly portrayed by Van Johnson. He is practically the only non-Nisei hero in the picture. He's "all spit and polish," his resentment at having been detached from his Texas national unit makes him a demon for discipline. He soon succeeds in making the 442nd at once the most unhappy and the best-trained unit for miles around. But it is not until they come under fire that the heroes of the 442nd really show the stuff of which they are made. Most of the lead roles are played by Japanese-Americans who were the actual heroes of that much-decorated unit. The men display a brand of courage that in our proudest moments we like to call "American." Commended for unusual

Real Nisei veteran stars with Van Johnson in fine new war film *Go For Broke.*

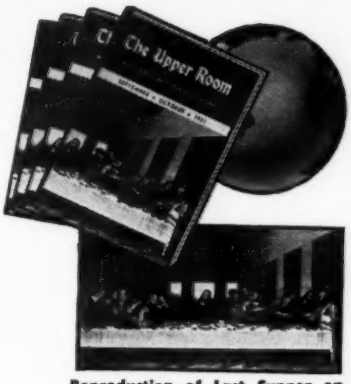
resourcefulness, one of the men laughed it off as being "just typical Yankee ingenuity."

**When the going gets really rough,** it isn't long before their commanding officer begins to change his mind about the caliber of his charges. They swarm up a particularly deadly hill, capture a machine-gun emplacement and flush out a lot of Germans, including a high-ranking officer. His amazement at seeing the men of the 442nd is apparent. He asks incredulously if they can be Chinese. With a touch of pride in his Texas drawl the lieutenant quips, "What's the matter, General? Didn't Hitler tell you? The Japanese have quit and come over on our side!"

The satisfaction I felt in seeing **Go For Broke** stemmed in part from feeling that some such recognition of the 442nd was long overdue. But it goes deeper than that. I'd like to see a special Oscar awarded to MGM for their sensitive handling of the subject and the straightforward honesty with which they put the story together on the screen. It's funny without being slapstick, real without excesses of realism and moving without being maudlin. It's what I consider an adult approach to the translation of a great story into the film medium. The result is a truly great film.

**The Emperor's Nightingale,** a Rembrant Films Production, released in this country by William L. Snyder, is a recent import, interestingly enough, from Czechoslovakia. Based on the Hans Christian Andersen tale, this technicolor film, with excellent English narration by Boris Karloff, offers enchantment for all who are young in spirit. The boy prince, forbidden to play outside the high walls of the palace grounds, falls ill. In his dreams his toys come alive and act out a parable embodying the boy's own secret yearnings. The story they depict is that of the Emperor of China who had everything but affection until there came into his possession a nightingale. Loving liberty, the bird flies away, leaving the Emperor heart-broken and sick unto death. Moved by compassion, the bird returns and the Emperor's life is saved. Whereupon the boy awakes and, throwing off restriction, scales the palace gate to join a playmate of his own age. On the surface just a folktale, this film comes—remember—from Czechoslovakia.

**These pictures seemed to me** to be two parables on film: one a parable of the unity amid diversity that makes America great; the other a parable of the longing for freedom that knows no Iron Curtain and holds a special meaning today—and in every age—to the followers of him who prayed that "all may be one."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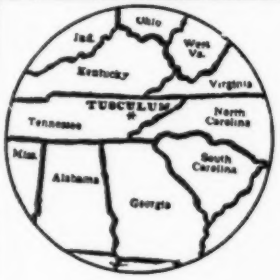


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Page 13: Toge Fujihara—Protestant Film Commission
Page 14 (top): Toge Fujihara—Protestant Film Commission, (middle): Religious Film Associations, Inc., (bottom): Religious Film Asociations, Inc.
Page 24: RNS
Page 31: Drawing by Ethel Griffith



# Education Has To Be Either Pro-God or Anti-God

By CHAD WALSH

NOTHING IS EASIER than to stir up a hornet's nest. I discovered that recently, when, in the course of a public lecture, I ventured the opinion that the public schools are, willy-nilly, the strongest single force making for the complete secularization of the country. It seemed to me obvious that if a child spends most of his daylight hours in school and in activities attached to the school—and never receives any instruction there about God—he is likely to think that God is less important than football and home economics. As for Sunday school, it is too often a lame and eleventh-hour attempt to cram into one hour the instruction that properly deserves at least as much attention as algebra and football.

During the question-and-answer period I was told that this viewpoint was "antidemocratic," and—by implication—anti-Christian. I was still smarting from the hornet stings when I came on Henry P. Van Dusen's potent little book, **God in Education: A Tract for the Times** *(Scribner, New York, 128 pages, $2.00).* Dr. Van Dusen (who is president of the faculty of Union Theological Seminary and is one of the towering figures of the Presbyterian—indeed of the whole Protestant—world) is not a man to pull his punches. He analyzes the controversial decision of the Supreme Court in the "McCollum case" and shows it, as many others have done, as representing a perverse misreading of the obvious intentions of the men who framed the First and Fourteenth Amendments to the federal Constitution. But the main portion of the book is devoted to a more profound examination of the relation between religion and education than I have found anywhere else.

To Dr. Van Dusen, the main goal is not merely to establish religion courses as a part of public education, though that is important in its own right. Beyond this limited goal lies the whole philosophy of education. Shall arithmetic, literature, and social studies be taught as isolated fragments as parts of a total reality which is essentially meaningless? Or shall education be based on the Judaeo-Christian assumption that back of every lesser kind of reality is God, and that the universe is governed by moral as well as physical laws? Dr. Van Dusen makes it clear that the issue is a much broader one than "religion versus education"; the man who holds the religious view of life is the ally of the artist, the lover, and everyone else who has experienced kinds of reality that defy the tools of secular analysis. I hope this book will be used as the basis of many discussions.

Another book that has a strong bearing on religion in education is **A Faith That Fulfills** *(Harper, 122 pages, $2.00).* Written by Julius Seelye Bixler, the president of Colby College, it is an exceedingly winsome appeal for cordial relations between reason and faith on the campuses. Not every Christian will

Henry P. Van Dusen

agree with every word of it. For one thing, Dr. Bixler writes as an unreconstructed "liberal," and seems to regard Christianity as nothing much but morality plus belief in God. The author has a violent bias against the word *sin,* and moreover, I cannot recall a single mention of Christ in the whole book. Furthermore, he is too ready to play down the importance of special revelation. But despite all these quibbles, the book is one that should have a wholesome influence with many people who labor under the naive delusion that faith is faith and reason is reason and never the twain shall meet.

James Hastings Nichols, **Democracy and the Churches** *(Westminster, Philadelphia, 298 pages, $4.50).* This book, by the author of *A Primer for Protes-*

*tants,* is written with much more theological and political sophistication than some similar studies that have appeared in recent years. Dr Nichols never makes the mistake of assuming that democracy and Christianity are the same thing. What he does demonstrate with a wealth of fascinating detail is that the Eastern Orthodox, Roman Catholic, Anglican, and Lutheran communions have played a much smaller role in developing democracy than have the "Puritan Prot-

**James Hastings Nichols**

estants" (Congregationalists, Baptists, Methodists, Presbyterians, etc.). His treatment of the political implications of the Roman Catholic Church in America seems peculiarly objective and well-balanced.

Luke Eugene Ebersole, **Church Lobbying in the Nation's Capital** *(Macmillan, New York, 195 pages, $2.75).* A factual book which shows that church lobbies of an unofficial kind go back to the days of the abolition movement. However, it was the prohibition crusade that really solidified them and made them a force to reckon with. The causes for which the churches lobby include general improvement of domestic and world conditions—there is nothing narrowly ecclesiastical about their aims. The author implies that on the whole the quiet pressure of the lobbies is relatively ineffective, and that the forthright methods used by the Roman Catholics have a way of achieving more obvious results.

Paul G. Hoffman, **Peace Can Be Won** *(Doubleday, Garden City, N. Y., 93 pages, paper $1.00).* A thoughtful and moderately optimistic book on the practical steps that need to be taken to win the peace on the military, economic, political, and informational fronts. Written very simply.

Jerry Voorhis, **The Christian in Politics** *(Association, New York, 136 pages, $1.75).* An ex-Congressman (now executive secretary of the Cooperative League of the U.S.A.) pleads for Christian politicians and Christian political action. His discussion of the cooperative movement and world federation is especially stimulating.

Seward Hiltner, **Self-Understanding Through Psychology and Religion** *(Scribner, New York, 224 pages, $2.75).* A distinctly superior "how to straighten out your kinks" book. Dr. Hiltner, a Presbyterian minister, shows much common sense, as well as a good understanding of psychology and religion.

Lewis Joseph Sherriff, **The Struggle of the Soul** *(Macmillan, New York, 155 pages, $2.50).* A beautifully written book on the religious development of the individual from infancy to old age. Useful for parents who want to understand their children—or themselves.

Holmes Rolston, **Consider Paul** *(John Knox Press, Richmond, 217 pages, $3.00).* An exceedingly sturdy defense of Paul's status as an Apostle. The treatment of the inspiration of the Bible is especially notable.

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**Faith and My Friends,** by Dr. Marcus Bach *(Bobbs-Merrill, 302 pages, $3.00).* In restless America today men are seeking something to give peace to the soul and stability to life. Dr. Marcus Bach, of the School of Religion of the State University of Iowa, in **Faith and My Friends,** tells of the search of several who have found satisfaction of soul. In an easily-read account the author leads his readers into six different religious groups: the Trappists, the Vedantists, the Hutterites, the Penitentes, the Swedenborgians, and the Mormons. Some find spiritual satisfaction in mysticism, others in communal life.

Dr. Bach is interested in the *ways* these discoveries are made, and "most of all in the people themselves, for true religion can always be discovered and understood best in terms of those who have found a faith."

The conclusion is that while each of his friends found what was most desired in one of these little-known groups, all of the elements sought are to be found in traditional Protestantism. Christ is not to be localized into any one group. "He is the answer to every man's quest."

This is a companion volume to **They Have Found A Faith** which set forth the beliefs and doctrines of several groups, while the present book shows the ways these affect the seekers for truth and the actions of the friends because of the satisfactions obtained. "Each one spoke of a new sense of integration, an awareness of the inner self, an awakened consciousness of the presence of God." Each group "had authority." This study should be a help to all who are seeking peace on a spiritual basis.

—The Reverend M. A. Robeson

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# Explain, Please...

By W. DOUGLAS CHAMBERLAIN

**Question: From Illinois: What is original sin?**

**Answer:** Augustine, Bishop of Hippo (fifth century), seems to have been the first Christian theologian to formulate the doctrine of original sin. He found his evidence both in his personal experience and in Scripture. As far back as he could go in his consciousness, he recognized that he had always been a sinner. He also found much evidence for this doctrine in the scripture, especially in Romans 5:12 ff.

John Calvin, a thorough student of both Augustine and the Bible, wrote: "Original sin, therefore, appears to be an hereditary pravity and corruption of our nature, diffused through all parts of the soul, rendering us obnoxious to the divine wrath, producing in us those which the Scripture calls 'the works of the flesh' . . . (Galatians 5:19-21).

When it is said that the sin of Adam renders us obnoxious to the divine judgment, it is not to be understood as if we, though innocent, are undeservedly loaded with the guilt of his sin; but, because we are all subject to a curse, in consequence of his transgressions, he is therefore said to have involved us in guilt." *(Institutes of the Christian Religion, Book II, Chap. 1, Sec. 8.)*

This is theological language, and not too clear to the lay reader. Let us translate it. The human race has inherited a sinful nature from its forebears; that is, original sin is a part of our human constitution. It is this sinful nature which causes us to commit sinful acts. Paul and Augustine did not exactly agree as to the meaning of this doctrine. Paul wrote: "Wherefore as by one man sin entered into the world, and through sin, death; and this death was distributed to all men, because all had sinned" (Romans 5:12). This means that death came to all men, because all men sinned; they sinned, because Adam, their progenitor, sinned and passed on his sinful nature. Augustine said that thus death came to all men, because all had sinned, "sinning in Adam." What he meant was that all generations of the human race sinned in Adam's act of disobedience. The Latin Vulgate, which was Augustine's Bible, in Romans 5:12 added the phrase *in quo* ("in whom"), making the passage mean that all men did sin in Adam. But Paul did not write this. He said that all men died because all men sinned.

**Sin is an active power** in the life of man, hostile to the will of God. We must not confuse sin with sins. Sin refers to our corrupted nature; *sins* refer to the expression of that corrupted nature in sinful acts. The testimony of the entire Bible is that, when man is left to follow his own inclinations, moral anarchy results. The period of the Judges, with its depravity and lawlessness, is summarized in the words "Every man did that which was right in his own eyes." The basic element in sin is seeking to do your own will, instead of God's.

Jeremiah explained the moral debacle of his own times as follows: "The heart is deceitful above all things and desperately wicked."

**To Paul, it is sin** dwelling within the man which disorders and distorts all of life, leaving the man frustrated with a civil war raging in his own soul (Romans 7). Man's only hope is rescue through Christ (Romans 7:25). The carnal mind, or the mind of the flesh as Paul calls it, is a state of hostility to God, expressing itself in defiance to God's will (Romans 8:7).

In the Gospel of John, sin is the rebellious refusal to accept the truth as it is revealed in Christ (5:40); it is essentially unbelief (16:9); it is the love of moral darkness and hatred of light (3:19 ff.).

Theologian, philosopher, and scientist have attacked the doctrine of original sin. This is partly due to a gross misunderstanding of it. As it is sometimes taught, it is unscriptural. Calvin is scriptural; therefore, his doctrine is sound.

The New Testament doctrine of original sin does not mean that God arbitrarily fastened the guilt of Adam's sin upon all future generations of innocent people; it does mean that every human being is born with a sinful nature. A scientist friend of mine, who repudiates Paul's theology, teaches his classes in biology that all nature is moral except man—"only man is vile." This is going further than Paul ever went. A modern philosopher has referred to man as "a boisterous bit of organic scum." This, too, goes further than Christian theology, which says man is a creature made in the image of God, though marred by sin. However, man is redeemable and can be made Christlike by the grace of God.

**Man has filled the earth** with violence and oceans of tears have been shed because of the injustice of man to man. But the grace of God is more than sufficent as a remedy for sin, if man would only accept the remedy: "Where sin abounded, grace did much more abound." In other words, the grace of God far transcends the sin of man; but man's evil nature must be changed before sin can be overcome. God proved his love toward us in that, while we were yet sinners, Christ died for us to set us free from the guilt and power of our own sin (Romans 5:5-9).

*Original sin* means that we can not please God until our nature is changed (Romans 8:8). This is a terrifying doctrine, but no more terrible than sin. It does not flatter our human vanity, but flattery is no cure for man's sickness. There is no cheap explanation of sin, as there is no cheap remedy for it. The remedy is Christ's death for the sinner. This remedy is not efficacious for us until our old nature has died in self-surrender to Christ. This is what Jesus meant when he said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." This does not mean self-denial; it means dethroning self as lord of life and enthroning Christ. The cross is not a burden or an irritation. It was the death-instrument for Jesus; it is the symbol for the death of our sinful nature. Paul referred to this in Galatians 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

**Question: From Michigan: Quite an issue has been made of having recreation in our church. I am a young person who does not understand this. Could you give me some advice on the moral question, if any, involved?**

**Answer:** Recreation is wholesome and necessary for sound living. I do not know of any better place to foster this than in the program of the church. The sanctuary should not be used for this purpose. It is dedicated to, and should be kept for, the worship of God. There should be a basement, or some other part of the building or grounds, which could be used as a recreation center for fun and fellowship. Recreation in the church becomes a moral issue only when the recreation itself is questionable. If it is questionable, the Christian should not engage in it anywhere.

# WHO'S WHO?

By CLARA J. SMITH

RED was the best player on the neighborhood baseball team. And he wasn't at all pleased when a boy named Brick with identical red hair and freckles and brown eyes, moved into the vacant house next door and was made a member of the team. What annoyed Red was that people were always getting them mixed up—like the morning Red heard Mr. Merriweather, the postman, call out to Brick, "Congratulations, young man. That was some hitting you did Saturday afternoon."

"The idea!" muttered Red to himself. "Why, Brick did nothing but fan the air." He could scarcely keep from running out of the house and informing Mr. Merriweather that *he* was the one, if you please, that made both of those home runs. Then he heard Brick say, "Oh, that wasn't me. That was Red. He's our prize player."

"You're too modest," said Mr. Merriweather, "I guess I know what I see with my own eyes."

Brick laughed. "Honest, it wasn't me. I just look like Red." But Mr. Merriweather was unconvinced.

It was things like that that burned Red up. For if the postman thought it was Brick who won that game, maybe others did, too. They never should have put Brick on the team in the first place, and Red was in favor of taking him off. But he didn't suppose the other boys would do it. They liked Brick even if he was a poor player. In fact, they liked Brick better than they did Red, and that he couldn't understand, when he was their best player. Well, anyhow, Red didn't like Brick and he'd find some way to get him off the team.

Then a strange thing happened. The meaner he felt toward Brick, the harder it became for Red to hit the ball. One afternoon he made so many strikes at practice that Steve, the captain of the team, asked, "What's the matter, Red? Have you lost your eyesight? Is your right arm paralyzed? Why don't you give Brick a try at it? He's getting better, don't you think?"

Red didn't answer as he scowlingly handed the bat over. It was true though, even if he wouldn't say so. Brick was improving. Red started to walk away, but turned around quickly at the familiar sound of a bat hitting a ball hard. Wham! It went whizzing high over the catcher's head, and Brick made his first home run. The boys crowded around him, slapping him on the back and yelling, "Good boy, good boy!" All but Red. He was disgusted. What a fuss to make over one little home run!

Brick was looking around. "Where's Red?" he said. He walked over to Red.

"I thought I'd never make it, Red," he said, "and I never would have if I hadn't watched you. You've been discouraged having such a dub as me on the team. But maybe I can do it again. I'll sure try."

Red stood there. He didn't know what to do, he was so ashamed of himself. But finally he said slowly, "Oh, I think you figured out that play by yourself. Maybe I could learn a thing or two from you."

The boys looked at him surprised, but it seemed to Red they were friendlier than they'd ever been, all the rest of the afternoon.

When the practice was over and Red was on his way home, Mr. Merriweather came along.

"I saw you practicing this afternoon," he called. "Boy, that was some home run you made. You must be the team's champion hitter."

For the fraction of a second, Red was tempted to let it stand. Then he said, "That wasn't me. That was Brick."

"Now, what are you trying to do, confuse me?" said Mr. Merriweather. "I guess I know what I see with my own eyes."

Red laughed, "Honest, it wasn't me. I just look like Brick."

And suddenly it was fun having people mix them up. After all, thought Red, what difference did it make? It was team work that counted.

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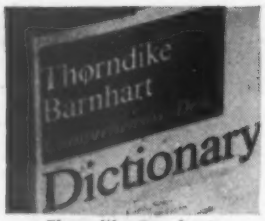


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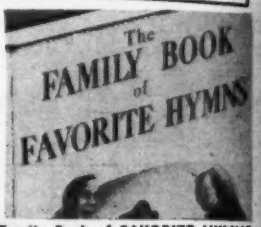


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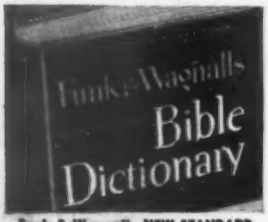


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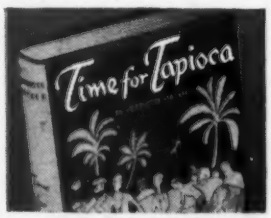


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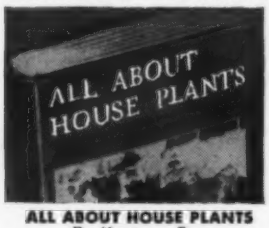


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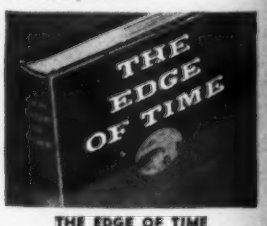


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